AL-AQĀ'ID

(THE BELIEFS)

PART III & IV

Written by:

Haz. Bahrul-uloom Allamah

SYED ASHRAF SHAMSI(RH)

Translated by:

Hz. Syed Yakoob Roshan Yedullahi

ALLAMA SHAMSI

RESEARCH ACADEMY

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Part -III

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ALLAMA SHAMSI RESEARCH ACADEMY,
1-6-806, Mahdi Manzil, Daira Musheerabad
Hyderabad - 500020

FOREWORD

Praise be to Allah, the Creator of the universe, most beneficent and merciful who had deputed his beloved Prophet[PBUH] and his Caliph Imam Mahdi[AS], the Promised one for the guidance of the created beings.

Allamah Shamsi Research Academy was established in July 2002 with the important objectives of protection, preservation and publication of the treatises authored by my grand father *Hz. Bahr-ul-uloom Allamah Syed Ashraf Shamsi*[RH], as per his desire expressed in his Will. So far the Academy has brought out thirteen books, by the grace of Allah, the Almighty. Now, on the 77th death anniversary of Allamah Shamsi[RH] we are pleased to present the fourteenth book **Al-Aqaid** (third & fourth part- English version) which has been rendered into English by Hz. Syed Yakoob Roshan Yedullahi the author of "The Promised One".

The English version of the first two parts of Al-Aqaid was already translated by Janab Shaik Chand Shajid, was published by the Academy in March 2004. These first two parts were compiled by the author for children in the form of Question & Answer. However, the topics covered briefly in first and second part have been elaborated in the third and fourth part, which would be useful for the scholars as well as the younger generation who are eager to enrich their knowledge in religious matters.

I am immensely grateful to Hz. Syed Yakoob Roshan Yedullahi, who has spared his precious time and taken pain to translate the book, despite his personal engagements.

This book is published beseeching blessings of Allah for my beloved daughter *Syeda Asma Bano* who left us at a very young age. I request the readers to pray for her salvation.

May Allah bless us with his guidance and beneficence!

26th Muharram 1426 AH
8th March 2005

Syed Yadullah Shajee Yadullahi
Founder & President
(Allamah Shamsi Research Academy)

Translator's Note

With the grace of Allah *Subhana-o-Ta'la* this humble servant i.e. Syed Yakoob Roshan Yedullahi S/o. Syed Najamuddin Allah Baksh Miyan S/o. Syed Yakoob Roshan Miyan^{RH} of Nallagutta, Sec'bad was able to complete the translation of the second book of Hz. Allama Syed Ashraf Shamsi^{RH} i.e., the Al-Aqaid part-III, IV. Earlier this humble servant had translated one of the most important books of the community written by Bahr-ul-Uloom Hz. Shamsi^{RH} under the title of 'Tanveer-ul-Hidaya', which was published by the Mahdevia Research & Charitable Foundation (MRCF) during the year 2004 A.D.

The translation of Part I & II of the Al-Aqaid was done by Janab Shaik Chand Sajid M.A, M.Phil and was published by the Markaz-e-Anjuman-e-Mahdavia. In the year 2004 it was reprinted by the Shamsi Academy.

In view of the fact that, the present generation and the generations to come as well as the people of the community who have settled abroad are at ease with English language only, it was felt necessary that the basic literature of the community should be rendered into English. This language is having the advantage of being the medium of international communication; hence it is necessary to publish our basic literature in it to attract attention of the vast majority of the people who read and understand English easily. The Translation of this book was taken up on the request of Mr. Syed Yadullah Shajee (the Founder President of the Allama Shamsi Research Academy).

I am thankful to Hz. Syed Jafer Sadiq and Mr. Shaik Chand Sajid who have helped me in the proof reading and also advised me suitably. I am also thankful to MRCF for providing the typing facilities and type setting, etc. for printing of the book. I am also thankful to Mr. Syed Mubarak Atif who had put in his best efforts in typing and type setting of the book.

Like Tanveer-ul-Hidaya, Al-Aqaid also is a scholarly drafted book. Its Urdu itself is difficult to read or understand by the present day Urdu reading people. However, this humble servant was able to do it only with divine help, purely aiming to help the community here

and expecting eternal benefit in the Hereafter. It will not be out of place to mention here that, some organizations like the Tanzeem-e-Mahdevia, Mahdevia Research & Charitable Foundation and the Markaz Anjuman-e-Mahdavia etc are making efforts to present literature in English. Now, Allama Shamsi Research Academy has also joined this field. I hope that Allah *Subhana-o-Ta'la* would take this work on a larger scale through this academy in future. Ameen...!

--Syed Yakoob Roshan Yedullahi.

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Author's Note

I the humble servant of *Allah*, *Syed Ashraf bin Syed Ali bin Allama Hafiz Moulvi Syed Ashraf*[RH] submits that, in the first and second parts of the booklet *Al-Aqaid*, I have kept in view that the topics should be easily understood by the young ones. Further, the issues relating to the Faith in general may become by heart to them. Therefore, I have not discussed about those issues nor I have gone into details of proof of those issues. Simply, I have stated the Faith. Now, I have started the third part of the *Al-Aqaid*. In this booklet, I have kept in mind to explain the issues, which have been stated in the first part, if not in full details, at least in general so that the students may understand the issues with reference to proof and evidences given in this booklet. This would help them to study and understand other detailed specific books on those issues. This booklet may also help the students who are having the ability of '*Moulvi*' standard and are intending to appear for '*Alim*' courses. As far as possible, I have written this booklet in simple language and have kept this in view, till the end. However, in respect of certain complicated issues, in spite of this, there is a necessity of detailed explanation. This booklet contains one preface and seven chapters. I pray *Allah* that this booklet may be useful for the students and a source of salvation for me in the Hereafter.

و ما توفیقی الا بلله و هو حسبی و یعم الو کیل

Clause 1: The Faith of the theologians (*mutakallimeen*) is that the universe (*'Alam*) is newly created (حادث). It means that this universe was not in existence before, and then *Allah Subhana-o-T'ala* after a long time had created it. The theologians call the new creation as the timely creation (حادث زمانی) because, with them it is an admitted fact that *Allah Subhana-o-T'ala* is the only competent authority, who if wills, then He would create and if He is not willing it would not happen. When a doer (of this type) does something, then that creation would be a timely creation (حادث زمانی). Thus, the universe with the theologians is the timely creation (حادث زمانی) and its Creator is having full authority (*Fa'yal-e-Mukhtar*) and He is *Allah Subhana-o-T'ala*, alone.

Clause 2: The existence is of two types: One is mandatory by nature (*Wajib-uz-Zaat*) and the other is possible existence by nature (*Mumkin-uz-Zaat*). The mandatory existence is that which exists by itself. That means it is not in need of any external agency for its existence. The possible existence is that which does not exists in self, but is dependent on external help for its existence. The one which is mandatory in existence is *Allah Subhana-o-T'ala* and the thing, which is having possible existence, is other than *Allah* i.e., the universe. Thus, a thing, which is mandatory, cannot become possible, because these two are opposites and the combination of opposites is false. The gist is that the universe is a creation with the theologians (*Mutakallimeen*) and *Ahle-Sunnat* and its Creator is *Allah Subhana-o-T'ala* who is the competent authority for action.

The issue relating to creation of the universe needs complicated, difficult and detailed statements and this booklet is not capable of such a study. Thus, those who are interested in these issues may refer to the detailed books on rhetoric (*Ilm-e-Kalam*).

Chapter-I

(The Essence of Bari-e-T'ala and His Attributes)

Clause 1: The mandatory existence i.e., *Bari-e-T'ala* is not a combination (*Murakkib*). Since, a thing which is a combination is dependent on its compounding parts and the one which is dependent would become a possible (*Mumkin*). Thus, if the Essence (*Zaat*) of *Bari-e-T'ala* were a combination, then it would become a possible existence.

Clause 2: The non-existent (*'adm*) would never occur to the Essence of *Bari-e-T'ala* because, if non-existence occurs to Him, then His existence would be dependent on the reason for the non-existence. A thing dependent for its existence on external agency would become possible (*Mumkin*). Thus, *Bari-e-T'ala* would also become dependent for his existence and would become possible in existence, which is false.

Clause 3: The mandatory existence (*Wajib-ul-wajood*) would be mandatory in all aspects. Because, if its mandate is dependent on some positive or negative evidence then until the proof of the positive evidence or the rejection of the negative evidence is produced the mandate of *Bari-e-T'ala* would not be proved. In that case, the mandatory existence would not remain mandatory but would become possible, which is false.

Clause 4: The mandatory existence is only One Essence (*Zaat*) i.e., *Allah Subhana-o-T'ala*, because if there were two mandatory existence then, there will be a partnership (اشتراک) between two of them i.e., the combination of them would be mandatory. Then, it will be necessary that there should be some specific reason to distinguish between them. Thus, this specific reason (*Amar-e-khass*) would become the real mandate (*Ann-wajub*), it would be a part of it, or it would be a joining force. If it were the real mandate then, the matter, which is the reason for distinction between them would become common among them, and there will be no distinction between them. And if it were to be a part, then it would become the combination of real mandate. Moreover, if it

were to be the necessity of mandate, then because the mandate is common among these two, it will become the mandate itself and thus it would be the specific order for the combination. In this case also, there would be necessity of another order of combination. Then, the same order would have to be repeated and a third specific order would be required. Thus, the issue on which the specific order is dependent which is common necessarily, it requires continuity. Hence, all these three conditions are false. If that specific order were in between (*mabain*) the mandates, then the Essence of *Wajib-e-T'ala* would be a combination (*Murakkib*) in between the mandates (*mabyan-e-wajub*), and then this possibility would also become false. The result is that the multiplication of the mandatory existence is false.

Clause 5: The scholars and the theologians are having the consensus on the issue that the Creator of the universe i.e., *Bari-e-T'ala* is existing and is 'One'. This existence (*Wajood*) is the existence, which is opposite to non-existence (*'adm*) and this Oneness (*Wehdat*) is meant for the oneness, which is opposite of plurality (*Kasrat*). This is the belief of all the scholars. But, the sect of *Malahidah* had made a strange statement, the gist of which is that *Allah Subhana-o-T'ala* is the source of everything and He exists and is 'One' (*Wahid*). However, this existence is not the opposite of non-existence and this Oneness is not the opposite of plurality (*Kasrat*). Rather *Allah Subhana-o-T'ala* is the source (*Mabda*) of all the opposites and is the source of other than Him self (*Ma'-Siwa*). He is the source of singular and plural and is the Creator of the existent and non-existent. The one, which is opposite to existence, is neither mandatory (*Wajib*) nor possible (*Mumkin*) or impossible (*Mumtenah*). Because, all these things are opposite to each other and He is the Creator of the opposites also. Wisdom cannot reach to Him because He is the Creator of the wisdom and also the Creator of the things which wisdom creates. When this is the reality of *Allah Subhana-o-T'ala* then, He is neither existing nor non-existing, He is neither singular nor plural also He is neither mandatory (*Wajib*) nor possible (*Mumkin*)! The scholar *'Tusi'* in

'*Naqd-e-mahssal*' has stated that, "This sect, has exaggerated about the reality of *Bari-e-T'ala*, to the extent that the human wisdom cannot realize it. This author (i.e. *Allama Shamsi*) says that the *Malahidah* have done a great job by including everything, which is impossible (*Mumtena'*) and non-existent ('*Adm-e-Mahez*) and opposite to the existent in the creations of *Bari-e-T'ala! 'One has to weep on this wisdom and understanding.'*

Clause 6: Regarding the statement that *Allah* Subhana-o-Ta'la is neither having body nor He is having physical attributes. As it is an accepted fact that the body is a combination, the scholars say that the body is the combination of the matter and the shape (*Surat*). A few scholars and theologians are of the view that a body is the combination of very thin and small particles. Evidently every combination (*Murakkib*) is dependent on its particles and also needs an activator (*Fa'yal*). As such, every combination would be achieved only when its parts are available and there is somebody to arrange them in proper order. Thus, every combination is dependent upon its particles and the activator (*Fa'yal*). Therefore, when Allah is considered to be having a body, which will become a combination that needs particles and the activator, and when it is dependent, it would become possible and hence it is false, because *Allah Subhana-o-T'ala* is not dependent, He is independent. It is mentioned in the Holy Quran that الله الغنى و انتم الفقراء i.e., All of you are dependent and Allah is independent. Thus, *Allah Subhana-o-T'ala* is not a body. *Allah Subhana-o-T'ala* is not physical because of the reason that the body is a combination and the combination is a thing, which has its parts, and body is also a part. When it is proved to be false that *Allah Subhana-o-T'ala* is not a body then, it is also false to say that body is part of His reality. Because, in that condition the Essence of *Bari-e-T'ala* would be dependent and this is false. Thus, it is also false that *Bari-e-T'ala* is physical. From our statement, it is evident that the Essence of *Bari-e-T'ala* is not a combination but it is pure and unmixed (*Baseet*).

Clause 7: The Essence of *Bari-e-T'ala* is not dependent on any abode (*Makan*): For this there are two reasons:

- The first reason is that if the Essence of *Bari-e-T'ala* would be in an abode, then it would be confined (*Mutanahi*) and a thing which is limited and confined would also have a shape, but the acceptance of shape would lead to acceptance of physical existence. Since, it is already proved that the body or physical existence of *Bari-e-T'ala* is false. Hence, His being in an abode would also be false.
- The second reason is that when a thing is in an abode, then its one end would be differentiated from the other. A thing of which one end is different from the other would also be a combination. Thus, when the Essence of *Bari-e-T'ala* would be in an abode, it would be a combination and in the previous clause, it is proved that the combination of Essence of *Bari-e-T'ala* is false. Hence, His being in an abode is also false.

Clause 8: The Essence of *Bari-e-T'ala* is not combined to anything, because, if the Essence of *Bari-e-T'ala* is combined (*Muttahed*) with anything then, after joining with other thing if both the things are in existence then, the combination would not be proved. If both the things become extinct (*Ma'doom*), then also the joining would not exist since after their extinction a third thing would emerge. And that thing would be a combination and the combination of the Essence of *Bari-e-T'ala* is proved as false. If out of the two things, one exists and the other is extinct, then there cannot be a combination between the existing and non-existing things. Hence, *Allah Subhana-o-T'ala* is not a combination of anything.

It may be noted that the theologians of ancient times such as '*Far-Khor-Noss*' and the Christians are of the view that, *Allah Subhana-o-T'ala* can combine with certain things. They say that the Essence of *Bari-e-T'ala* is combined with *Hz. Isa*[AS]. Some *Malahidah* also view that the servant of *Allah* (*Bandah*) can also combined with *Allah*, God Forbid! All these things can be rejected with our earlier statements.

Clause 9: The Essence of *Bari-e-T'ala* is Eternal. The Eternal is that, which has no beginning and the creation (*Haares*) is that which has its beginning. Thus, these two things are opposite to each other and it is impossible of their being together. Therefore, the theologians have stated that the Essence of *Bari-e-T'ala* is not subject to occurrences (*Hawadith*).

Clause 10: *Allah Subhana-o-T'ala* does not feel sorry or pained for any reason. The scholars accept that *Allah* visualizes the enjoyment of joy and wisdom. However, the theologians do not accept this, because the enjoyment and sorrow are the qualities of temperament (*Mizaj*) and the temperament is related to the body or physique. The Essence, which is not having body or physique, would also not have the temperament Therefore, for him there cannot be any sorrow or pains.

Clause 11: *Allah Subhana-o-T'ala* is devoid of the directions (*jehet*). But the *Mujjasimah* and *Karramia* sects have proved directions for *Allah Subhana-o-T'ala*. *Mohammed Ibn-e-Haizem* from *Karramia* is of the view that, *Allah Subhana-o-T'ala* is over the Empyrean (*'Arsh*) direction and his other followers are of the view that *Allah Subhana-o-T'ala* is on the Empyrean and this is the belief of *Mujjasima* also.

The Faith of the Sunnis is that, the belief of these sects is wrong, because if *Allah Subhana-o-T'ala* is in a direction, then his Essence would be divided and would be having a shape also and therefore his physical body would become necessary. When the body and physique is false, then the direction for Him would also be false.

Clause 12: *Allah Subhana-o-T'ala* is not having the quality of ignorance (*Jahel*) and lying (*Kizb*). As by, the evidences relating to the wisdom (*'Aqli*) and the tradition (*Naqli*) it is already proved that *Allah Subhana-o-T'ala* is having full knowledge of everything and as *Allah Subhana-o-T'ala* has created everything and creates everything, then (it is to be considered that) unless He knows about a thing, how can He create it? Thus, *Allah Subhana-o-T'ala* is not ignorant. He is

also not a liar, because lying is the negative quality (*Nuqsaan*). Since, *Allah Subhana-o-T'ala* is free from all negative qualities and hence He is also free from lying. Thus, all His messages and the promises and verdicts are True. Whatever He has promised to the believers would definitely occur in the Hereafter. About the disbelievers, the punishment of the Hell fire as promised by Him, would come true. It is possible that, the punishment indicated for the believers may be forgiven by Allah, because, forgiving the sins of the obedient believers, would be better than revenge. Moreover, forgiving amounts to surrendering of His right (to punish) and also an exhibition of mercy towards the sinners. Thus, (in this condition) occurrence against the promise is desirable.

Clause 13: *Allah Subhana-o-T'ala* is knowledgeable (He knows everything). Thus, *Allah* says وهو بكل شئي عليم i.e., '*Allah* has the knowledge of everything'. The Philosophers (*Hukma*) say that *Allah Subhana-o-T'ala* has the fundamental and general knowledge (*Kulliat*) but, does not have the knowledge of particulars and materials. Certain atheists say that *Allah Subhana-o-T'ala* does not know anything. These people are all idiots (*Ahmaq*), because God forbid, they feel that in this quality the Essence (*Zaat*) of *Bari-e-T'ala* is worst than the lowest category of the animals. This is so, because, every animal has the knowledge of comfort and pain and its soul can recognize these things! *Allah Subhana-o-T'ala* knows all the things either apparent or hidden. Thus, in the Holy *Quran* *Allah* says هو الله الذى لا اله الا هو عالم الغيب و الشهادة '*Al-hashar-22*' and if it is presumed that, He does not know a thing then, that thing could not have come into existence, since the creation of a thing depends on its knowledge. For instance, the carpenter cannot create a chair and a table unless he has the image of such things. Every artisan has this similarity. At first he has imagination of the article and then he creates it. Similarly, the Creator of the universe knows everything and then, He creates it. Thus, the Creator of everything has the knowledge of everything. The net result is that the creation and the knowledge are inter-dependent. That is, one who is the Creator would also have the

knowledge of the creation. Since *Allah Subhana-o-T'ala* is the Creator of everything, He is having the knowledge of all the things.

Clause 14: *Allah Subhana-o-T'ala* is Omnipotent. It is evident from the Holy *Quran* that *Allah Subhana-o-T'ala* is having the authority on everything. Thus, *Allah* says ان الله على كل شئي قدير. In this Holy verse, the word '*Shai*' means the possible (*Mumkin*). That means *Allah Subhana-o-T'ala* has the authority on the possible. Thus, the authority would be on a thing, which is possible. A thing which is not possible, it has to be taken that it is not desired. It may be noted that, the meanings of '*qadir*' (authority) are '*mouthr*' (effective) and since the universe is possible, it depends upon the effect, because, if there is no effect, then, the universe would not come into existence. The *mouthr* has two meanings. One is that the effect would definitely appear, for instance, heat from the fire and cold from the ice. The second is that, the effect of it would not necessarily appear, for instance, a willful doer when intends to do something he does it and when he does not intend to do it, he would not. The first *mouthr* (effect) is known as the motivated doer *Fayal-e-mo'ajib* and the second is known as the willful actor (*Fayal-e-Mukhtar*). The philosophers (*Hukma*) say that, *Allah Subhana-o-T'ala* is the motivated doer. That means, definitely act would occur through him. The truthful (*Ahle-haq*) say that *Allah* is the willful doer (*Fa'yal-e-Muqttar*) i.e., whenever He Wills He acts. There is no need of *Asr* (effect) to motivate Him. However, at times he would not allow His own *Asr* (effect) to occur. In the first belief, (i.e., *Fa'yal-e-mo'ajib*) there is evidence of binding. Hence, the people of *Haq* have rejected it. Thus, the correct (belief) is that *Allah Subhana-o-T'ala* is the *Fa'yal-e-Muqttar* (willful doer) and this is the belief of *Ahle-Sunnat*.

Clause 15: *Allah Subhana-o-T'ala* is Omnipotent on all that is possible. In the universe, everything exists because of the Authority and Omnipotence of *Allah Subhana-o-T'ala* and *Allah Subhana-o-T'ala* is permanently omnipotent for the creations. If it is presumed that the

creation of the universe carries some other reason along with *Allah Subhana-o-T'ala*, then it would be false. There are many reasons for this being false.

a. The first reason is that everything other than *Allah* is possible (*Mumkin*). The thing, which is possible, depends on some activator for its existence. A thing which is non-existent (*Ma'doom*) by itself would not have the capacity to become the reason for the creation of the universe.

b. The second reason is that, if a possible (*Mumkin*) thing becomes the partner with *Allah Subhana-o-T'ala* for the creation of the universe, then the omnipotence (*Qudrat*) of *Allah Subhana-o-T'ala* would become equivalent to the Authority (*Qudrat*) of the possible thing.

c. It would be higher or lower

In the first condition the mandatory existence and the possible existence would become equivalent and this is false. In the second condition, *Allah Subhana-o-T'ala* does not need help of a possible thing. In respect of the third condition, the Essence of the *Bari-e-T'ala*, in comparison to a possible being, would become imperfect, because when a possible being becomes more powerful than the mandatory one, His submission would be necessary and He would become dependent on a possible being. The one, who is dependent, would be a possible being only. Thus, the Essence of *Bari-e-T'ala* would also become possible, which is false. Hence, the mandatory existence, i.e., *Bari-e-T'ala* is not in need of any assistance from outside.

Clause 16: The Will and Intent of *Bari-e-T'ala*: The meanings of Will and Intent are that, in between two possibilities preference is to be given to any one. For instance, if a traveler happens to reach to a point where in front of him there are two ways, which may lead to his destination and he is competent to select anyone. It is possible for him to walk on either of the two ways. However, out of these two possibilities he preferred one i.e., of these two he adopted one way.

Thus, this preference is his intent and will. As the Omnipotence is the Attribute of *Allah*, similarly Intent and Will are also His Attributes. With this, *Allah Subhana-o-T'ala* prefers the occurrence of any one of the possible. Due to this, that possible would come into existence. Moreover, the reason for such preference is only the inventive skill of *Allah* (*hikmat-e-Ilahi*). Because, His action is free from need.

Clause 17: *Allah Subhana-o-T'ala* is the Creator of everything i.e., *Allah Subhana-o-T'ala* has Created everything, whether material or immaterial (*Maadi-wa-Ghairmaadi*). Thus, *Allah* in the Holy *Quran* says لا اله الا هو خالق كل شئى فاعبدوه i.e., there is no god, save *Allah* and He is the Creator of everything. With this *Ayat*, it is evident that, everything, other than *Allah* is created with the Omnipotence will and intention of *Allah*. *Imam Gazali* has stated that, "it is mandatory (*Wajib*) to have the belief that the actions of the servants of *Allah* are the products of the intent and omnipotence (*Irada-o-Qudrat*) of *Allah Subhana-o-T'ala* and that the servants of *Allah* have simply acquired (*Iktisaab*) the deeds." When these deeds are attributed towards the servants of *Allah* then, it would be said that, the servant of *Allah* have earned those deeds. When, the acts are diverted towards *Allah Subhana-o-T'ala* then, it would be said that *Allah Subhana-o-T'ala* is the Creator of such deeds. The *Mo'tazelah* and the *Shi'is* are of the opinion that, the servants of *Allah Subhana-o-Tal'a* (human beings) are the creators of their own deeds. However, they do not consider that the servant himself, his potency, authority, intent and his will all are produced with the Intent and Omnipotence of *Allah Subhana-o-T'ala*. In that situation, all the actions of the servants would be having link with the Omnipotence of *Allah Subhana-o-T'ala*. *Allah Subhana-o-T'ala* in the Holy *Quran* has expressed this view in detail by saying that خلقکم و ما تعملون i.e., "*Allah* has created you and your deeds." *Imaan Gazali* in '*Quva'ad-ul-Aqaid*' has stated that, 'the belief of the philosophers (*Hukma*) is also nearer to the belief of the *Mo'tazelah*'. The Research scholar '*Dawani*' i.e., *Allama-Jalaaluddin Dawani* in '*Shara-e-Aqaid-e-Jalaali*' has discussed on this view of *Imam Gazali*

saying that, his statement apparently seems so, but, it is not his Faith. Because, with the statement of *Sheikh-ur-Rayees Bu-Ali-Ibn-e-Sina* which is mentioned in '*Shafa*' it is evident that for all the incidents (creations) *Allah Subhana-o-T'ala* is the Activator (*Fa'yal*).

In my opinion, the research scholar *Dawani* has simply criticized unnecessarily the statement of *Hujjat-ul-Islam* in support of the *Hukma*. The fact is that whatever *Imam Galzali* has said is true, because, when we see *Shafa* and *Isharaat* it is evident that, *Allah Subhana-o-T'ala* has only created the first wisdom (*Aqual-e-Avval*). The first wisdom has created the second one and the sky of the skies (*Falak-ul-Aflaak*). And the second Wisdom has created the third Wisdom and the eighth sky. And the third Wisdom created the fourth Wisdom and the seventh sky. And the fourth Wisdom created the fifth Wisdom and the sixth sky. And the fifth Wisdom created the sixth Wisdom and the fifth sky. The sixth Wisdom created the seventh Wisdom and the fourth sky. The seventh Wisdom created the eighth Wisdom and the third sky. And the eighth Wisdom created the ninth Wisdom and the second sky and the ninth Wisdom created the tenth wisdom and the first sky. On the tenth Wisdom, the series of wisdoms and on the first sky the series of skies ended. After this it is stated that, the events or creations (*Hawadis*) that occur beneath the first sky, the reason (*'Illat*) for them is the tenth wisdom and the rotation of the first sky. With this statement, it is evident that, whatever events occur beneath the first sky, for them *Allah* the Creator, is not the reason (*'Illat*), but, for them the reason is the tenth wisdom and the rotation of the first sky. Moreover, apart from the first wisdom for other wisdoms and the skies, the activator and Creator is not *Allah Subhana-o-T'ala*. However, they (*Hukma*) believe, that *Allah Subhana-o-T'ala* is the reason for all the reasons (*'Illat*). Further, the reason for them to determine these Wisdoms as the causes for the creation of the universe is that, they have accepted, that *Allah Subhana-o-T'ala* is truly One (*Wahid-e-Hakiqi*). In Him, there is no plurality from any direction (*Jehet*). His Attributes (*Sifaat*) are also His Essence (*Zaat*). He has no addition or attachment with anything; in this way the Essence of

Bari-e-T'ala is alone, hence one thing i.e., the first wisdom. When there is lot of plurality in the articles of the universe. Unnecessarily, the plurality of the causes for the creations had to be accepted. Whatever we have stated is available with detailed explanations in the books of philosophy. Thus, the statement of the research scholar (*Mo'haqia*) '*Dawani*' about the Faith of the '*Hukma*' that for all the incidents (*Hawadis*) the activator and the Creator is *Allah Subhana-o-T'ala*, is subject to discussion. Because, the *Hukma* had never explained that, *Allah Subhana-o-T'ala* is the activator without a source for all the Creations. If we consider about the arguments in the '*Shafa*' then, it can be realized that, the opinions of the '*Hukma*' had become very complicated; because of the fact that, they have avoided accepting that the bad and the evil are the creations of *Allah*. Because, *Allah Subhana-o-T'ala* by Essence is good, with Him, the occurrence of bad and evil is not possible. We have discussed this issue in other books in detail and in this brief article we rest on this statement only.

Clause 18: **In respect of *Allah Subhana-o-T'ala* being the Listener (*Sami*), having Vision (*Baseer*):**

All the Muslims agree that *Allah Subhana-o-T'ala* Listens and Sees. However, they differ in the meanings of listening and seeing. Philosopher *Ka'abi*' and *Abul Hussain Basri* are of the view that, *Sami* means the world of sounds and *Baseer* means the world of vision. The research scholar (*Mo'haqiq*) *Dawani* says that, 'the view of *Abul Hasan Asahari* is the same. The unanimous Faith of all the Sunni scholars and some of *Mo'tazelah* and *Karramia* is that the attributes of '*Sama*', '*Basar*' are different from attribute of knowledge and *Allah Subhana-o-T'ala* possesses (*Mousoof*) of these two, because, if *Allah Subhana-o-T'ala* is not having these two qualities then, He would be having the opposite qualities of these two. It is evident that, the opposite of hearing is deafness and the opposite of seeing is blindness. God forbid, if *Allah Subhana-o-T'ala* does not possess these two qualities of hearing and seeing then, there would be necessarily loss in His Essence and it will be proved that the Essence of *Bari-e-T'ala* possesses all the

perfect Attributes. Thus, He would not be described with these imperfect Attributes. Hence, necessarily He would be known with the Attributes of Hearing and Seeing.

Clause 19: **Speech of *Bari-e-T'ala* (*Kalam*)**: There is consensus among the Muslims that *Allah Subhana-o-T'ala* is having the Attribute of Speech, because, *Allah* says كلم الله موسىٰ تكليما (*Al-Nisa* 164). All the Prophets[PBUT] are also having consensus on this Faith. Moreover, this is a continuous report (*Khabar-e-Muttawatir*). However, there is a difference in respect of the meanings of *Kalam*. The *Mo'tazelah* say that, the meanings of the sentence, '*Allah* speaks' (*Allah Mutakalim Hai*) are that *Allah* is the Inventor of the speech, which applies to very specific meanings and the speech is invented in particular bodies, for instance, the '*Aiman*' tree or the heart of the Prophet. The *Karramia* are of the opinion that the speech of *Allah Subhana-o-T'ala* is in the category of sound and words. In spite of this acceptance, they also say that, the speech of *Allah* is eternal (*Qadeem*). The *Hanabela* are also of the similar view. The views of the *Karramia* and *Hanabela* are absurd, because if the speech is the combination of the words and the sound, then the words and the sound would have precedence or delay in one another. The combination which would have precedence or delay would necessarily be a created one. Thus, the speech of Allah *Subhana-o-Tal'a* due to the reason of being a combination of words and sounds which have precedence and delay would become a creation. The view of the *Mo'tazelah* is also absurd because according to the dictionaries and general meanings, it is not evident that speaker (*Mutakallim*) means the inventor of the speech. The Faith of the *Ashariya* is that, the Attribute of the speech of *Bari-e-T'ala* is eternal and it means the Essence of the speech (*Kalam-e-Nafsi*), which exists, with the Essence of *Bari-e-T'ala*. This discussion is very intricate. The details of which can be seen in the substantial books.

Clause 20: The Holy *Quran Kalamullah* is not a creation (*Gair-Maklooq*). The companions of the Prophet[PBUH] and their followers had agreed that, القرآن كلام الله غير مخلوق i.e., the Holy *Quran Kalamullah* is not a creation. *Imam Behiqi* in his book *Kitab-ul-Asma-wal-Sifaat* has mentioned several narrations from the companions[RZ], carrying the meanings that the Holy *Quran Kalamullah* is not a creation. *Imam Azam* and *Imam Abu Yousuf* had a disputation (*Munazira*) for six months. Ultimately it was decided that the Holy *Quran* is not a creation. All the four schools of jurisprudence and other scholars of *Ahle-Sunnat* are having the consensus on the issue that the Holy *Quran* is not a creation. The view of *Mo'tazelah*, which they have founded in view of the revelation of the Holy *Quran* and its arrangements and compilation, that it is the creation, is wrong, because this argument would be effective for the people who are having the view that the arrangement and compilation of the Holy *Quran* are also ancient, for instance those of *Hanabela*, *Karramia* etc. However, it would not be effective for the *Ahle Sunnat* since they are having the view that those things are the creation. The perception of this is that, the Holy *Quran* is a combination of two things i.e., *Kalam-e-Nafsi* (the Essence of Speech) and *Kalam-e-Lafzi* (the words of speech). The Attribute of *Allah Subhana-o-T'ala* is *Kalam-e-Nafsi* (the Essence of Speech) and it is ancient. The *Kalam-e-Lafzi* is the creation and is a combination of the *Suras* and the *Ayats*. Thus, there is no argument between the *Ahle-Sunnat* about the *Kalam-e-Lafzi* being the creation. The meanings of *Kalam-e-Nafsi* with *Sheikh Abul Hasan Ashari* and all the Sunni scholars are that, it is founded with the Essence of the speaker (*Nafs-e-Muttakallim*). Thus, *Kalamullah*, which is founded with *Bari-e-T'ala*, is not having the arrangement and succession or precession. It is ancient and eternal. In the Holy *Quran* the orders for 'dos and don'ts' (*Awamir-o-Navahi*) and the news therein are not the creations. However, the things to which they are related are the creations.

Clause 21: All the names of *Allah Subhana-o-Tal'a* are Divine. The *Ahle-Sunnat* have the Faith that, one has to call *Allah Subhana-o-Tal'a* with these names, which are mentioned in the *Shara-e-Shareef* only. The *Mo'tazelah* and the *Karramia* have the Faith that, as per the wisdom with whatever thing *Allah* can be recognized, with that name He can be called. *Imam Gazali* says that it is correct to make this application as an Attribute of Allah *Subhana-o-Tal'a* but it is not correct to use them as His names.

Clause 22: The vision of *Bari-e-T'ala* is possible. It is argued that, Hz. *Moosa*[AS] had requested *Allah Subhana-o-T'ala* for His vision, which has been mentioned in the Holy *Quran* رب ارنی انظر الیک (*Al-Araaf 143*). The argument is that if the vision of *Allah* was not possible and had been impossible, then the request of Hz. *Moosa*[AS] would fall into the category of the desire for the impossible. Such a demand would obviously be ignorance. At this point God forbid Hz. *Moosa*[AS] would be an ignorant. An ignorant person would not be chosen to be bestowed with the high status of *Nabova*, because the *Nabova* is the position of directing and teaching the human beings and it is not possible by an ignorant person to teach or direct them. There is no doubt that Hz. *Moosa*[AS] was a great Prophet. He is counted one among the category of the high-ranking Prophets. When he had requested *Allah Subhana-o-Tal'a* for his Vision, then this it self will prove the possibility of the Vision of *Allah Subhana-o-Tal'a*. The second evidence is the reply given by *Allah* to Hz. *Moosa*[AS]. This reply also proves the possibility of the Vision of *Bari-e-T'ala*. Thus, it is very clear from this Holy Verse,

قال لن ترانی و لا کن انظر الی الجبل فان استقر مکانہ فسوف ترانی

Al-Araf i.e., you would not see me but you see towards the mountain if it would be in its place then, you would see me. In this Holy verse, *Allah Subhana-o-T'ala* had classified His vision with the standing of the mountain at its place properly. At the time of beatific vision (*Tajalli*), it is possible that the mount will stand at its place. A thing,

which depends upon a possible, would also be possible. Thus, the vision of *Bari-e-T'ala* is also possible because it depends upon the standing of the mountain. Thus, the belief of the *Ahle Sunnat* is that the vision of *Bari-e-T'ala* is possible. With the true traditions, it is evident that the true believers would have the vision of *Bari-e-T'ala* in the Hereafter as they see the full moon.

The *Mo'tazelah* is not having the Faith of vision of *Bari-e-T'ala*. They argue with the Sunnis in respect of the said Holy verse. *Allama Jarullah Zamakshari* the author of '*Tafseer-e-Kashshaaf*' in *Anmozaj* has stated that the word 'لن' which sets the aorist verb (*Nasib-e-Fayel-e-Muzareh*) which indicates the negation with compulsion and force. When the meanings of the word 'لن' are like this then, '*Lantarani*' would also have the similar meanings i.e., with this in respect of *Moosa*[AS] the vision of *Bari-e-T'ala* would be negatived forever. The answer to this is that, whatever *Allama Jarullah Zamakshari* has stated about the word 'لن' that, it indicates the evidence of negation, no other scholar of the grammar has stated like that. Instead, all the scholars of grammar and language have stated, the word 'لن' neither indicates the permanent negation nor it indicates the stress or permanency of the negation. Thus, in '*Maghni-al-Labeeb* (مغني اللبيب)' *Allama Jamaluddin Ibn-e-Hasham Ansari* has stated

بانها لا تفيد تابيد النفي و توكيده خلافا للزمخشري في الكشاف و انموذجه و كلا هما دعوى بلادليل

'The word 'لن' neither gives the benefit of the permanency of negation nor it indicates the stress of negation, *Zamakshari* has adopted against this and his both the claims are baseless.' Thus, the scholars of grammar have not indicated anywhere that, the word 'لن' is suitable for these two meanings. But, it gives the benefit of only negation. Thus, the word 'لن' which occurs in *Lantarani* does not indicate that Hz. *Moosa*[AS] would never have the vision of *Allah*. However, *Moosa*[AS] might have had the vision in the subsequent periods. For instance, if someone says that 'John would not stand' it would not mean that he

would be always sitting till the Day of Judgment. However, it is possible that he stood in the subsequent periods.

Clause 23: *Allah Subhana-o-T'ala* would do whatever He wills. Thus, *Allah* says يفعل مايشاء و يحكم ما يريد. In the true tradition, it is stated that ماشاء الله كان و مالم يشالم يكن i.e., Whatever He wills He does and whatever He doesn't, would not do. Because, He is the independent activator, this has been discussed in the clause 14 relating to the competence.

Clause 24: To whomsoever *Allah* wills He Guides him and to whomsoever He wills would misguide. Thus, *Allah* says يضل من يشاء و يهدى من يشاء *Sura* (*An-Nahel* –93 *Fatir*-8). This indicates that to whomsoever He wills would create Faith in his heart and to whomsoever He wills he create blasphemy in his heart. It is not in the competence of a person to become a believer by himself or to make him self pious. But, *Allah T'ala* first enlightens the heart of the person with Faith with which he seeks the guidance on the right path and becomes a true believer. The gist of this is that, the Faith of the believer and *Kufr* (blasphemy) of the disbeliever and the sin of a sinner are completely dependent on *Allah*'s Will and are his creations. But, *Allah* is happy with the Faith and the piety and is not happy with blasphemy. Thus, *Allah* says ولا يرضى بعباده الكفر and similarly He is not happy with the sins.

Clause 25: *Allah T'ala* is independent (*Ghani*). It means that his Essence, Attributes and Actions all are not dependent on anyone. Therefore, *Allah T'ala* is independent. There is nothing, which is a mandate (*Wajib*) on *Allah*. However, bestowing bless on His servant depends on His mercy and punishing the sinners depends on His justice. For this reason only, the acts of *Allah Subhana-o-T'ala* are devoid of any want and need. The *Mo'tazelah* says that it is mandatory on *Allah Subhana-o-T'ala* to punish such a grave sinner who died

without repentance. For him the remission of sin is prohibited (*Haram*). The *Khawarij* are also having the same Faith. The Faith of *Ahle-Sunnat* is that if the word mandate (*Wajib*) carries the meaning that, not doing the act, is faulty (*Mazmoom*). Then, these meanings are wrong for *Allah Subhana-o-T'ala*. Because, *Allah Subhana-o-T'ala* is the real owner and all the creations are His subjects. He is competent to act as He wills with His subjects. Thus, in respect of any action no fault can be attributed to Him. If the word mandate means that, the act, which is according to His wisdom we certainly know that no act of *Allah* is devoid of His wisdom. But, the human being is not capable of understanding it. Thus, nothing is mandatory on *Allah Subhana-o-T'ala*.

It may be noted that, whatever *Allah Subhana-o-T'ala* has denounced (*Vayeed*) in His Holy Book about the punishment of disbelievers and the sinners He would punish them accordingly. That would be the justice and if He forgives them then, nothing impossible occurs. Because, it is the right of *Allah Subhana-o-T'ala* to punish the criminal, if *Allah Subhana-o-T'ala* forgives His right and acts against His denunciation (*Vayeed*) i.e., forgiving the sinner, then, this act would be in the category of fineness. Of course doing against the promise is not permissible. Because, the promise is linked with the right of others, action against the promise would jeopardize it. Thus, the fulfillment of the promise is fineness (*Jameel*) and doing against the denunciation goodness (*Mahmood*). Further it is also permissible to say that *Allah Subhana-o-T'ala* has promised forgiving and mercy. Thus, *Allah* says,

ان الله لا يغفر ان يشرک به و يغفرما دون ذالک لمن يشاء (*Al-Nisa* 48)

i.e., *Allah Subhana-o-T'ala* would forgive whatever sins he desires excepting infidelity (*shirk*). When, *Allah Subhana-o-T'ala* has promised to forgive all the sins of his servant (*Banda*) if he is not an infidel (*Mushrik*), then all the denunciations would become weak before this promise. But, this promise is a mercy and bless of *Allah* but not the right binding on him. This discussion has already passed.

The deeds of *Allah Subhana-o-T'ala* are not carrying any desire, because the desire (*Gharaz*) is a thing, which would motivate the doer to do certain things. It means that the doer would first develop the desire and for fulfillment of this desire, the deed would be done. But, if that desire were not fulfilled then, the doer would fail in accomplishing his desire and would become afflicted. Thus, all those who do deeds with some desire fall in this category. If this desire is attributed to *Allah Subhana-o-T'ala* also then, this desire would be activated in His Essence and have its effect on the essence of *Allah Subhana-o-T'ala*. In this situation, two things would be evident. The first is that the Essence of *Bari-e-T'ala* is not perfect in respect of deeds. But, it becomes perfect after fulfillment of the desires. This view is false, because the Essence of *Allah Subhana-o-T'ala* is perfect in deeds also and His perfection is not conditioned with anything. The second issue would be that, saving *Allah Subhana-o-T'ala*, everything is possible. Thus, the desire is also possible. A thing, which is possible by its nature, cannot be effective. Thus. due to this reason the desire is possible but cannot be effective. The net result is that the deeds of *Allah Subhana-o-T'ala* are free from desires. No doubt, all is deeds are having wisdom (*Hikmat*) but, the wisdom of *Allah* in respect of certain deeds is revealed to the human wisdom and in respect of certain deeds it is not revealed to the human wisdom. The human wisdom is not in a position to reach it.

Clause 26: *Allah Subhana-o-T'ala* is the sustainer (*Razzaq*). Thus, *Allah* says in the Holy book وما من دابة الا على الله رزقها. Thus, whatever the servant of *Allah* gets as sustenance is from *Allah* alone and *Allah* alone is the sustainer. The sustenance means the things through which the living beings would derive benefit. Some scholars have classified the term sustenance (*Rizq*) and have stated that the sustenance is a thing, which is received by any living being, and that living being eats it. The sustenance is of two types.

1) *Halal* (permissible)
2) *Haram* (prohibited)

The permissible sustenance is that which is acquired through lawful means (*kasb-e-Sharai*). The prohibited sustenance (*Rizq-e-Haram*) is that which is acquired through the sources, which are not lawfully permitted. With the *Ahle-e-Sunnat*, the sustenance acquired through both these sources is treated as *Rizq* (sustenance) and they call both of them as sustenance. This is the right position. The *Mo'tazelah* would not treat the unlawful things as *Rizq* (sustenance). They define the sustenance as being the owned (*Milq*) or it should be profitable. This definition is not proper because, on the first definition it would mean that *Allah Subhana-o-T'ala* is not the sustainer of the animals because, they are not the owner of anything. This is against the *Quranic* Verse quoted earlier, because *Allah* says وما من دابة. The second definition can be objected to on the ground that, even the prohibited i.e., *Haram* would also be beneficial for human being. Thus, the prohibited thing should also be the sustenance, but with them it is not *Rizq* (sustenance). Thus, the opinion of the *Mo'tazelah* on this issue is absurd.

Clause 27: *Allah T'ala* is the owner of death (*Mameet*) i.e., the death of every thing occurs with His orders only. There cannot be any delay or haste in the time fixed for the death. Thus, *Allah* says اذا جآء اجلهم لايستاخرون ساعته ولا يستقدمون The *Mo'tazelah* says that, the assassinated ones or some of the animal which die due to some apparent reasons, *Allah Subhana-o-T'ala* would discontinue their life, because, if such reasons have not fallen on the dead, then he or it would not have died. It is the opinion of *K'abey* that the assassinated ones would have two deaths, the assassination, and the death. Both these views are absurd, because *Allah Subhana-o-T'ala* in his eternal knowledge had fixed the duration of life of everything. When this period exhausts the thing would come to an end, irrespective of the reason as to whether the death is due to assassination, drowning in the water, burning in the fire or injuring due to the attack of some beast, the death would occur and there cannot be any delay or haste for that moment.

Clause 28: Among the names of *Allah*, there are two names, i.e., the Benefactor (*Nafe*) and the Injurer (*Zaar*). Any living being, which gets any benefit or harm it is not due to his efforts (*kasab*) but it is from *Allah* only. Thus, in trade or cultivation whatever benefit or losses occur or the damage to the articles or any animal or human being having good health or falling ill, everything is the act of *Allah* and all the benefit or losses are the creation of *Allah*. Thus, the general benefit or losses are the creation of *Allah Subhana-o-Tal'a*.

Chapter-II
(The Angels)

Clause-1: The existence of Angels is proved through the Holy *Quran*. Thus, *Allah* says و اذقلنا للملئكته اسجدوا. Apart from this in several Holy verses, there are statements about the angels. The bodies of the angels are very light. Due to this reason, every human being cannot see them. The scholars say that *Allah Subhana-o-T'ala* has bestowed upon them, the ability to acquire any shape as they wish. The *Hukma* (philosophers) say that the angels are not created from the matter (*maadah*) and they are free from matter. The scholars of *Sharia* say that the angles are created from the *noor*. Their bodies are of *noor*. They come from skies to the earth, thus, *Allah Subhana-o-T'ala* says, تنزل الملئكة و الروح فيها باذن ربهم من كل امر (*Al-Qadr-4*). It is also evident from the Holy *Quran* that, the angels are obedient towards *Allah* i.e., they would fulfill all the orders given by *Allah*. Thus, *Allah* says والمدبرات امرا. The *Quranic* verses are evident that the Angels are not only the powers but are such living beings, which are obedient, having wisdom and understanding. Their bodies are created with *noor*. Thus, it is compulsory to have Faith on them like this. It would be a rejection of the Holy *Quran* to believe that, they are only imaginary figures.

Clause 2: The angles are free from errors (*Masoom*) i.e., they would not commit sins. Thus, *Allah* says لايعصون الله ما امرهم و يفعلون ما يومرون i.e., 'Whatever *Allah* orders them, they would do and they would not disobey Him.'

At the birth of *Adam*[AS], the angels have submitted to *Allah Subhana-o-T'ala* that "would you create a being on the earth as *Khalifa*, who would spread tyranny therein." Thus, *Allah* says about this in the Holy *Quran* اتجعل فيها من يفسد فيها. This is not an objection but it is the expression of their doubts. This was done to get

the doubt clarified. Further, in this episode the statement about the blood shed by human being is also not the backbiting (about human beings) (*Gheebat*) but it is an apprehension and whatever has been expressed about their own piety, purity and praise of *Allah* is the statement of fact, it is not a boosting. About the episode of *Haroot* and *Maroot, which* has been mentioned in the Holy *Quran*, there is a difference of opinion. Some say that *Haroot* and *Maroot* were human beings. Some others say that they were the angels. The commitment of sin by them is due to the reason that, the sex power was bestowed in them. The angels are free from sin because they have no sexual powers. This is evident from this Holy verse لايعصون الله ما امرهم. The moment sexual power was created in them, it was not impossible for them to commit sins. The remaining story about the grave sins by *Zohra* and her becoming the star, which is popular, is obsolete (*Muhmel*).

Clause 3: The angels are superior or the men? :

Some people are of the view that the angles are superior in comparison to men. Because, their bodies are light and they are free from sins, whereas the human being are dense and are not free from sins. Thus, the light would be superior to the density and the innocence would be superior to non-innocence. The answer to this is that, from the above statement only, it is proved that, the angles are by nature, light and to that extent it is to be accepted but, the issue is not like this. The issue is that whether the angels are superior to the human beings or the human beings are superior to the angels in respect of *Sawab* (recompense). The answer to this is that, the human beings are bestowed with three specific powers i.e., the power to speak (*Nutqiya*), the power of anger (*Ghazabiya*), the power of sex (*Shahviya*). The last two powers are resistant to the power of speech i.e., the power of reasoning. Thus, due to this resistance the power of reasoning (*Aquliya*) is always in bounds. If the human being in spite of this resistance is obedient to the orders of *Allah Subhana-o-T'ala* then, he would get the recompense more than the angels. Because, the angels are not having any such power which can prevent them from the

accomplishment of virtuous deeds. When they are devoid of such powers, then for them it would be easier to fulfill the virtuous deeds. Since, they are devoid of the sexual power and the power of anger, hence the sexual deeds or the deeds of anger would not occur through them. The Faith of the *Ahle-Sunnat* is that a virtuous man is superior to an ordinary angel. If it is considered deeply, then the prostration of the angels before Adam^AS^ and superiority of Adam^AS^ in knowledge over the angels are the enough proof of the superiority of human beings over the angels.

Clause 4: Among the Angels, *Jibrael*^AS^ (*Gabreal*) is the leader انه لقول رسول كريم ذى قوة عندذى العرش مكين .مطاع ثم امين . In this Holy verse, several qualities of *Jibrael*^AS^ are stated:

- The First is that *Jibrael*^AS^ is *Rasool-e-Kareem* (Gracious Prophet).
- The second is that he possesses the power. In another Verse it is mentioned that '*Shadeed-ul-Quavi*' that means the most powerful.
- The third is that, he is *Sahib-e-'Arsh* (one who resides with *Allah*).
- The fourth is that, he is the leader of the angels and the angels are obedient to him.
- The fifth is that, he is trustee i.e., whatever he is informed by *Allah Subhana-o-T'ala* he would preserve it and conveys it to the Prophets.

Clause 5: The *Jibrael*^AS^ is bestowed with *Vahi* (the message of *Allah*). It is possible that the revelation would have been through other angels as well. Because, *Allah* says والملقيات ذكرا or the leadership for *Vahi* and revelations is with the *Jibrael*^AS^ and the others (angels) who are bestowed with this may be under him. *Mekiyal*^AS^ is given the authority for arrangements and determination of sustenance (*Rizq*). *Israfil*^AS^ is

deputed to blow the Trumpet (*Soor*). *Izrael*[AS] is deputed for the seizure of the souls.

Clause 6: The Angels are free from the qualities of the bodies. They are neither male nor female, because these qualities are related to matter (*Maada*). Since the angels are not having the bodies of matter, hence these qualities would also not be with them.

Clause 7: As the human beings are (having the capacity) of promotion or reversion the angels are not having any promotion or reversions. The philosophers also have the same view. Some of the theologians are also having the similar view. Thus, during the *Shab-e-Me'raj*, *Jibrael*[AS] had stated to the Prophet[PBUH] لودنوت انملة لاحترقت. If I were to proceed even an inch nearer then, I would burn.

Some of the scholars have tried to bring evidence with the Holy Verse و ما منا الّا له لامقام معلوم but this evidence is weak. Because, with this Holy verse, only it is evident that, the angels can get promotion or elevation up to that stage which is already in the knowledge of *Allah Subhana-o-T'ala* (God knows better).

Conclusion: **The *Jinnis***: In the Holy *Quran* there is evidence about the *Jinnis*. Thus, there is *Surat-ul-Jin*, from which it is evident that some of the *Jinnis* have had Faith (accepted Islam). It may be noted that *Iblis* is not included in the angels but it is evident from the Holy *Quran* that he is in the community of *Ginni*. Thus, *Allah* says و كان من الجن. There is difference of opinion as to whether, among the *Jinnis* there were messengers or not. Majority has the opinion that the community of *Jinnis* had no messengers. Some are of the opinion that there had been consensus that there are no messengers among the *Jinnis*. *Imam Fakaruddin Razi*[RH], while commenting on the Holy Verse يا معشر الجن و الانس الم ياتكم رسل منكم has stated about all the above mentioned views, but he is not agreeable with the statement that there is a consensus on this issue.

Chapter-III
(The Revealed Books (*Kutub-e-Munazzilah*))

Clause 1: It is evident from the Holy *Quran* that *Allah Subhana-o-T'ala* had revealed books and booklets to the Prophets[PBUT]. Thus, Torah was revealed to *Moosa*[AS]. '*Zubor* (Pslam)' was revealed on Daud[AS] and 'Ingil (Bible)' was revealed to *Isa*[AS]. And towards our Prophet *Mohammed*[PBUH] (the leader of the universe) the Holy *Quran* was revealed. Of all these Heavenly books the Holy *Quran* is more comprehensive with respect to the discipline of the human souls etc. Apart from these books on other messengers like *Adam*[AS], *Sheeth*[AS], *Idrisa*[S] and *Ibrahim*[AS], the booklets (*Sahief*) were revealed.

Clause 2: **The *Vahi*:**
On the Prophets the books and the booklets were revealed through the *Vahi* (word of *Allah*). There are three types of *Vahi*.

1. The first type is that in,, which, *Allah Subhana-o-T'ala* would talk to his servant. Thus, *Allah* says و كلم الله موسىٰ تكليما
2. The second type is that, on the heart of his servants *Allah Subhana-o-Tal'a* reveals His word without the medium of an Angel. Thus, *Allah Subhana-o-T'ala* says فاوحىٰ الىٰ عبده ماآوحى. Majority of the commentators say that this *Vahi* is the *Vahi* without any medium. This means that whatever is to be taught to the Prophet[PBUH] (the leader of this universe) Allah *Subhana-o-T'ala* has taught through the medium of this type of *Vahi*.
3. The third type is that, the *Vahi* which is revealed by *Allah Subhana-o-T'ala* through the medium of angels to His Prophets.

Allah Subhana-o-T'ala has mentioned about all these three types of revelations (*Vahi*). Thus, in the Holy *Quran Allah* says

ما كان لبشر ان يكلمه الله الا وحيا اومن وراء حجاب اويرسل رسولا فيوحى باذنه مايشاء انه عليّ حكيم

(*Ash-sohra*-51). Of these three types of revelations (*Vahi*) the first and second are not specific or particular with the Prophets only. In fact, these types of revelations (*Vahi*) can occur to the saints also. However, the third type of revelation, which is through the medium of an angel, is specific with the Prophets only and thus there is no possibility of any fault in them. Because, 'the Prophets[PBUT] are free from errors and the evidence of wisdom and reports is in favour of their greatness. This discussion God permitting we would have in the next chapter.

Clause 3: The Holy *Quran* among all the revealed books is comprehensive and is the last of all the books (*Khatim-ul-Kutub*). The *Quran* is the concluder of the books, because *Allah Subhana-o-T'ala* has completed all the requirements of human nature in this book.

Firstly, about the Prayers and the fundamentals of Prayers, the reasons, conditions and timings of the Prayers are shown.

Secondly, the fundamentals in respect of civic matters, reforms and administration which occur to the human beings or which are possible to occur are shown.

Thirdly, the matters relating to Hereafter are discussed in detail. This discussion proves that, the virtues and the evils committed by human beings are not obsolete or wasteful but in the next world they will have their effect.

Fourthly, the matters relating to the discipline of the self (*Nafsani*) is discussed in detail in the Holy *Quran*. Thus, it is enough for the human beings to understand the facts and the intricacies mentioned in the Holy *Quran* and if acted upon them, it would fulfill all the requirements of the human nature. Thus, after this Holy Book there remains no need for any other. Hence, the Holy *Quran* is the concluder of the books (*khatim-ul-Kutub*).

Clause 4: Matters relating to the Holy *Quran* being a miracle:
There is a difference of opinion in the matter that, from which angle the Holy *Quran* is a miracle. Some say that, it is a miracle because of its eloquence and maturity of expression (*fasahat-o-balagat*). Some others say that, the Holy *Quran* is a miracle, because it carries complete instructions about this world and the world to come (*ma'ash-o-ma'ad*). Majority is of the opinion that, the Holy *Quran* is a miracle because of its eloquence and maturity of expression. *Allah Subhana-o-T'ala* himself has stated that, 'it is a miracle in this view'

و ان کنتم فی ریب مما نزلنا علیٰ عبدنا فاتوابسورة من مثله وادعوا شهداء

کم من دون الله ان کنتم صادقین

(*Al-baqra-23*). Its being a miracle means that, in spite of the fact that, the Holy *Quran* was revealed in the language of the Arabs and the Arabs had high claims on their power and ability of their own language, that in comparison to their speech they used to call all the others as dumb, even after all the efforts they could not produce even a small Verse like the smallest of the verses from the Holy *Quran*. Thus, this specialty of the Holy *Quran* remains till the Day of Judgment.

Clause 5: The Holy *Quran* is the canceller (*ma'seq*) of the Heavenly books and all the earlier *Shari'a* were cancelled after the revelation of the Holy *Quran* but the orders which are given in the Holy *Quran* would remain in force always. These orders only, along with their explanation and details, which are proved with the true traditions, are known as *Shari'at-e-Mohammedia*.

Clause 6: In this view the Holy *Quran* is the *Kalam-ullah* (speech of Allah) and its reality is single (*Wahid*) and it is Eternal. The plurality relating to the Do's and Don't and promises and denunciation which are found excessively are due to their relations with the issues but there is no plurality in respect of the spirit of the speech (*Nafs-e-Kalam*) which is an Attribute of Allah *Subhana-o-Tal'a* . It is alone and eternal. The details of this topic can be seen in the great books relating to the *Ilm-e-Kalam* (rhetoric's).

Chapter –IV
(Prophethood)

Clause 1: The scholars have differences about the derivation of the word *Nabi*. Some say that the word *Nabi* is derived from the *Nabovat*, which means elevation. Thus, the meanings of the word *Nabi* would be, the exalted one (*Murtafa'*). Some others are of the opinion that, it is derived from the word *Naba*, which means news (*Khabar*) and in this sense the meaning of the word *Nabi* would be the one who gives news (*Mukhbir*). *Nabi* means, a person to whom *Allah Subhana-o-T'ala* sends towards His creations. To convey the matters, which have been revealed to him through *Vahi* (divine revelation). *Rasool* also means, the *Nabi*. But, at times a person who is bestowed with a book (*Sahib-e-Kitab*) or is the source of the *Shari'a* (*Sahib-e-Shari'a*) is called a *Rasool*. In this condition the *Rasool* would be specific from the *Nabi*. The sect of *Seenia* and the majority of *Brahmah* deny the *Nabovat*. The philosophers have accepted the existence of a *Nabi* and have stated that for the administration of this world there is a need of the *Nabi*. To such a person they call the owner of the *Naamoos* and his *Shari'a* is called the *Naamoos*. The Philosopher Socrates had told in the Honour of the Prophets (*Ambiya*) that هم اصحاب القوىٰ العظيمة الفائقة i.e., their physique (*qu'a*) relating to knowledge and actions would be highly elevated and great. The first teacher Aristotle had defined them in these words هم الذين عناية الله بهم اكثر which means, this group is distinct due to excessive attention and support of *Allah Subhana-o-T'ala*. The philosophers also state that the Prophets (*Ambiya*) would know the hidden things through the divine revelation and they are also capable of intervening in the existing and intrigue universe (*'Alam-e-Koun-o-Fasad*). The scholar '*Dawani*' has written all this in *Akhlaaq-e-Jaalali*.

Clause 2: **Benefits of the Advent of the Prophets:**
The scholars have stated that the articles are of two types. The first are those, which the human wisdom can investigate. The others are in which

human wisdom could not investigate. For instance, the methods for prayers to *Allah*, its timings, conditions and the life to come, physiology, physical and the arrangements for earning livelihood which are meant for the reform of the world, for all these there is a need of the *Nabi*. In respect of the first category of things, through the wisdom the knowledge for them would be acquired and through the evidence of hearing (through the Prophets) it would be supported. In respect of the second category., because the human wisdom is not capable to investigate in respect of these things, hence through the teachings of the Prophets these things can be revealed and the curtain of ignorance would be raised from the human wisdom. Thus, with the existence of the Prophets (*Nabi*) there would be increase in the human wisdom and knowledge and it would know the methods to offer thanks to the richest of all (*Allah*). The human wisdom would also be informed about the conditions pertaining to the world to come. When human beings know these subjects, then the souls would become disciplined and the wisdom would become bright. Further, there is a need of the Prophet for the reason that on the Day of Judgment those who are in problems may not say that, *Allah Subhana-o-T'ala* had not sent any prophet for instructing us, had he done so then, we would not have gone astray. Thus, *Allah* says that,

ولو انّا اهلكناهم بعذاب من قبله لقالوا ربّنا لولا ارسلت الينا رسولا فنتبع
اياتک من قبل ان نذل و نخزى

(Taha-134). Thus, the advent of the Prophets is beneficial for these general issues. The details about this are available in the books on these topics.

Clause 3: Among the Human being the first Prophet is Hz. Adam[AS]. Amongst the Prophets, the Prophet *Mohammed*[PBUH] is concluder of the Prophet-hood. The Philosopher '*Dawani*' has stated that, some of the Brahmans also accept the Prophet-hood of Adam[AS]. The *Saiba* sect believes in the Prophet-hood of *Sheith*[AS] and *Idrisa*[S] only. They reject all the other Prophets. Some of the Jews reject all the messengers excepting the Prophet-hood of *Moosa*. The Jews, the Christians, the

Magian (*Majuci*) and the General *Brahmins* and *Hindus* reject the Prophet-hood of the Prophet *Mohammed*PBUH.

Clause 4: It is mentioned in the true tradition that the total number of the Prophets is one lakh twenty four thousand. According to other narrations their strength is two lakh twenty four thousand. *Allah Subhana-o-T'ala* has mentioned some of the names in the Holy *Quran* and has not mentioned the others. Thus, *Allah* says منهم من قصصنا عليک و منهم من لم نقصص عليک. Hence, it is enough for a believer to say that, I have Faith in all the Prophets. There is no need to mention the names and number. All these Prophets are truthful (*Sadiq*) and free from errors (*Masoom-mil-al-Khata*). Whatever *Allah* has revealed on them through *Vahi* (divine revelation) they had taught it to their *Ummah* and had invited their *Ummah* towards *Allah*. However, due to their awful destiny they have not accepted the Prophets and have not followed them.

Clause 5: All the Prophets are impeccable (*Masoom*) because, if they were not free from errors then, they would be subject to committing falsehood. The news and orders, which they convey from *Allah Subhana-o-T'ala* to their *Ummah*, would also be subject to falsehood. Due to this reason, nothing revealed by them would be acceptable with certainty. There is consensus (*Ijma'*) of the *Ummah* that, all the Prophets are free from falsehood and also free from committing infidelity (*Shirk*). However, the '*Fazilah*', which are from the '*Khawarij*', say that, there is a likelihood of committing sins and blasphemy by the Prophets. With this, the defect in their Faith is evident, because, the following of the Prophet is compulsory (*Farz*) and when the ProphetPBUH himself commits sins and blasphemy then, how their following would be compulsory (*Farz*). The Faith of all the *Ahle-Sunnat* (*Jamhoor*) is that the Prophets are free from committing small or great sins. There is a difference of opinion as to whether before the Prophet-hood they are innocent from sins? The *Shie'is* is of the belief that before Prophet-hood they are free from small or big sins. However,

the *Sunnat-ul-Jamat* says that, by oversight the commitment of small sins by the Prophets is possible. Nevertheless, they would not stick on to such sins. They would be informed immediately and would repent (*Tauba*) for them.

Clause 6: The miracles (*Mua'jiza*):
Miracle means the deed, which occurs through the claimant of the Prophet-hood against the nature. The disbelievers should not be able to copy it. The scholars 'have determined seven conditions for the miracle (*Mua'jiza*):

1. It should be against the natural course.
2. It should be very difficult contradict it.
3. It should occur at the time when the Prophet has claimed to show it.
4. It should be in accordance with and closely connected with the claim of the Prophet.
5. The event should be in accordance with the claim of the Prophet but not against it or should be contradicting to his claim.
6. The event should not occur earlier to the claim of the Prophet-hood. Because, the event beyond the natural course which occurs before the Prophet-hood are termed as *Karamat*.

The Philosophers are of the opinion that the *Mua'jiza* and *Karamat* occur with the due reasons. However, the general public would not be able to know the said reasons. Thus, *Sheikh-ur-Rayees* have the similar view. The majority of the philosophers are of the view that, because, the sketch of the matter (هیولاٰ) would be under the control of the Prophet. Thus, the Prophets use it according to their will. The *Sunnat-ul-Jamat* believes that the *Mua'jiza* is the deed accomplished by *Allah Subhana-o-T'ala*. But, its occurrence would depend on the request of the Prophet.

Clause 7: There are two types of the Prophet:

1. The one is the source of *Shari'a* (*Saheb-e-Shari'a*).

2. The other is the follower of the *Shari'a.*

The sources of the *Shari'a* are the Prophet who has introduced the new *Shari'a* as revealed to them by *Allah* through the new Holy book or booklets. For instance, the *Shari'a* of Adam^AS^, the *Shari'a* of Noah^AS^, the *Shari'a* of Ibrahim^AS^, the *Shari'a* of *Moosa*^AS^, the *Shari'a* of *Isa*^AS^ and the *Shari'a* of Prophet *Mohammed*^PBUH^. Of these the *Shari'a* of the *Isa*^AS^ is not the canceller of the *Shari'a* of *Moosa*^AS^, but it is the completion of the *Shari'a* of *Moosa*^AS^, whereas the *Shari'a* of the *Mohammed*^PBUH^ is the canceller of all the earlier *Shari'a.* The followers of the *Shari'a* are the Prophets who have not introduced new *Shari'a* but had practiced the earlier *Shari'a* only. For instance, the Prophets of *Bani-Isreal* and *Daud*^AS^ followed the *Shari'a* of *Moosa*^AS^. The Prophets who are the source of new *Shari'a* are superior in status to the Prophets who are the followers of the earlier *Shari'a.*

Clause 8: **The *Shari'a* of the Prophets would reveal several matters:** The first among them is that the acceptance of the unity of *Allah* (*Tawheed*) and to have belief in His Attributes. The Second is to have belief on angels. This has been discussed in the chapter relating to the angels. The third is to have Faith on all the Books revealed and also to have Faith that all such Books are revelation from Allah *Subhana-o-Tal'a* and that they are not the creations from *Allah* (*Ghiar-Maklookh*). The fourth is to have Faith on all the Prophets. It is compulsory (*Farz*) to have Faith that they have been sent by *Allah Subhana-o-T'ala* for our guidance, they are all truthful and whatever they teach is free from any minutest flaw. The fifth is that to have the Faith on the Day of Resurrection, reward (*Sawab*) and punishment (*Azaab*), Heaven and hell (*Jannat-o-dozaq*). The sixth is to have Faith that, every virtue and sin is from *Allah Subhana-o-T'ala* and He is the accomplisher. The seventh is to accomplish the prayers, which have been prescribed by *Allah Subhana-o-T'ala.* The eight is that whatever teachings are made towards the reform for mutual activities of human beings and the methods prescribed shall be acted upon. The ninth relates to the methods, which are pertaining to discipline and

purification of souls. The tenth is that, to accept the information, which *Allah Subhana-o-T'ala* has revealed, relating to the earlier *Ummatein* about their obedience and disobedience. The eleventh is that in the Holy books certain examples and decisions are noted, which are to be accepted as true. The twelfth is that, promises made in the Holy books for reward and punishment should be accepted as factual. It may be noted that, all these fundamentals (*Usool*) are noted in precise or in detail in the *Shari'a* of all the Prophets.

Clause 9: The entire Prophets who were born before the Prophet^PBUH^ are no doubt deputed for the guidance of the human beings, yet, their guidance is confined to the particular area or community where they were born or they were deputed, it was not their responsibility to extent guidance to all the humanity. For instance Prophet *Moosa*^AS^ and Haroon^AS^ were sent for the guidance of Egyptians and Pharaoh. Similarly Hood^AS^ was sent towards community of *Ha'ad* and Saleh^AS^ were sent towards the community of *Samood*; *Ibrahim*^AS^ were sent towards *Namrood*^AS^ and his nation; *Loot*^AS^ towards *Moti'fiqat*, *Yakoob*^AS^ were sent towards *Kenan* and *Isa*^AS^ were sent on the soil of Syria. They had the claim of their Prophet-hood on their places and nations. They introduce the unity of *Allah* and obedience and submission to *Allah* to these nations. Except the Prophet *Mohammed*^PBUH^ no other Prophet was deputed for the guidance of the whole humanity.

Clause 10: **Prophet-hood of the Prophet *Mohammed*^PBUH^**:

The Prophet *Mohammed*^PBUH^ before the claim of the Prophet-hood was known with excellent manners, which are considered to be superior among all i.e., wisdom, chastity, bravery and justice. Even though the Arabs were rude and ignorant yet they were very fond of these highly elevated manners of the Prophet. They treated him as very civilized, truthful and honest person. His kindness and sympathy towards needy was very popular among the tribes of the Arabs. Similarly his purity and his abstinence were accepted by every one. When *Allah Subhana-o-T'ala* send the divine revelation (*Vahi*) to him, and he became the

Prophet then, *Allah* said و انذر عشیرتک الا قربین i.e., you threaten (on behalf of *Allah*) your close relatives and invite them towards *Allah*. Then, Prophet[PBUH] climbed on Mount *Safa* and called his community. When all the *Hasimate* gathered, then, he (Prophet[PBUH]) said that I am a warning to you from *Allah*. If you obey me then, you would be saved from the punishment from *Allah*. On this claim the Arab started *Abu*sing him and scattered.

The scholars have stated that, the Prophet[PBUH] had made the claim of the Prophet-hood and on demand showed the *Mua'jiza*. Both this news is continuous (*Mutvatir*) and hence their acceptance is compulsory (*Farz*). Among all his miracles the Holy *Quran* is the highest one. Since, its revelation till date the opponents of Islam had tried to imitate it yet, they have failed to do so. Even after the claim of the Holy *Quran*,
فاتوا بسورة من مثله و ادعوا شهداء کم من دون الله ان کنتم صادقین even a small Verse cannot be produced, which can be compared with the eloquence, rhetoric and virtues of language of the Holy *Quran*. Apart from this there are great miracles such as, splitting of the moon (*Shaq-ul-Qamar*), talking with animals and with a bowl full of water, fulfilling the thirst of entire caravan and several other miracle which occurred through him (Prophet[PBUH]) are enough proof of the Prophet-hood.

Clause 11: The Prophet[PBUH] was sent for the guidance of all the human beings in general. Thus, *Allah* says انا ارسلنا ک کافة للناس Rather he was deputed for the guidance of the *Jinnis* and human beings. Thus Prophet[PBUH] says بعثت الی الاحمر و الا صفر. Moreover, in the *Surat-e-*Gin is evidence that the Prophet[PBUH] was also deputed for the guidance of the *Jinnis* also. Therefore, he invited the *Jinnis* towards Islam and some of them had accepted and became Muslims.

Clause 12: Prophet[PBUH] is the concluder of the Prophet[PBUH]:
Allah-o-T'ala says,

ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبين With this Holy Verse the Prophethood had been concluded on the Prophet *Mohammed*[PBUH] after him nobody would be a Prophet. When *Isa*[AS] would descend again then, he would follow the *Shari'a* of the Prophet *Mohammed*[PBUH], which is the concluder of all the *Shari'a*. Even though *Isa*[AS] was not removed from the Prophet-hood yet his *Shari'a* was cancelled after the revelation of the Holy *Quran*. Thus, *Isa*[AS] is the follower of the *Shari'a* of Prophet *Mohammed*[PBUH]. This is the condition of Hz. Mahdi[AS] also. He is also a perfect follower (*Tabe-e-Taam*) of the *Shari'a* of the Prophet[PBUH].

The Jews say that the *Shari'a* of *Moosa*[AS] would remain always, which is not correct, because it is evident from Torah that *Allah Subhana-o-T'ala* had given the news to the Prophet *Moosa*[AS] that, from the Mount *Faran* a Prophet would appear and his *Shari'a* would be flaming (*Aa'tisheen*) it is also mentioned in the first journey of Torah that لهاجرة انها تلدويكون من ولد هامن يده فوق الجميع i.e., in the descendant of *Hajira*[AS] a child would be born whose hand would be on the hands of all the human beings. From these statements it is evident that the great Prophet who would born after the Prophet *Moosa*[AS] would appear from the mount faran and he would also be the source of the *Shari'a* and that he would be a descendant of *Ismile*[AS]. These statements reject the statement of the Jews. Now the issue to discuss is that the *Shari'a* of *Moosa*[AS] would be eternal or it would be for a particular fixed time or it would be without any condition. If it were to eternal then it would be rejecting the Torah itself. If it were to be for a fixed period then, there would not be any objection and if it were to be unconditional then, it would be rejecting the above statement without any evidence. Thus, the above statement of the Jews is not worth believing. Hence, the Prophet[PBUH] is the concluder of the Prophets and after him there would be no Prophet and his *Shari'a* would remain always.

Clause 13: **The Prophet[PBUH] is the *Shafe* (interceder):** It is evident from the true tradition that the Prophet[PBUH] would intercede for the believers who had committed grave sins. Thus, the Prophet[PBUH] said ادخرت شفاعتی لاهل الکبا یر من امتی. The *Mo'tazelah* rejects the intercession (*Shafa'at*) by the Prophet[PBUH] on the strength of the Holy Verse واتقوایوما لا تجزی نفس عن نفس شیاولا یقبل منها شفاعة. The answer to this is that this Holy Verse is in respect of the disbelievers only but not general. If it were treated as general then it would be against the Promise by *Allah Subhana-o-T'ala* to the Prophet[PBUH] that, ولسوف یعطیک ربک فترضیٰ (الضحیٰ ۵) because with this *Ayat* it is evident that *Allah Subhana-o-T'ala* would accept so many submissions (for intercession) by the Prophet that he would be happy and satisfied. If *Allah Subhana-o-T'ala* would not accept his intercession then it is evident that the Prophet would become gloomy. This would be against the sense of '*Fatarza*'. Hence, it is necessary that the *Ayat* '*va-takhu-youma*' would have to be specified in view of the above *Ayat*.

Clause 14: The Prophet *Mohammed*[PBUH] is the highest of all the Prophets: For this there are some reasons.

i. *Allah* says کنتم خیر امة اخرجت للناس. The greatness of the *Ummah* is the evidence of the greatness of the Prophet. Because, whatever greatness is with the *Ummah* is with the teachings and guidance of the Prophet only. Thus, the greatness of the *Ummah* would be due to the greatness of the Prophet. Since the *Ummah* of the Prophet[PBUH] is better than all the *Ummah* hence, the Prophet's being better then all the Prophets is necessary.

ii. The *Imam Fakharuddin Razi* in *Ma'lamul-e-Usool-e-Deen* has stated that *Allah Subhana-o-T'ala* after stating the noble proprieties of the Prophets had stated to the Prophet[PBUH] that, اولئک الذین هدی الله فبهد اهم اقتده. The Prophet[PBUH] had

followed the virtues of all the Prophets and had become the accumulator of all such qualities. Thus, the accumulator would be superior to those who did not possess the virtues collectively.

iii. The third reason is that, Prophet's [PBUH] invitation for all the human beings and *Jinnis*. Thus, he would be superior to the Prophets whose invitation was not general like this.

iv. He (Prophet[PBUH]) is competent for intercession. No other Prophet is competent for intercession. Thus, it is evident from the true traditions that, the previous *Ummah* when, would approach to their Prophets for intercession then, they would give the answer that, 'you should approach to the Prophet[PBUH]'. Due to these reasons the Prophet[PBUH] is superior to all the Prophets.

Clause 15: '*Me'raj*' of the Prophet[PBUH]:

The Prophet[PBUH] had *Me'raj* from *Makkah* to *Bait-ul-Muqudas*, which is evident from the Holy Verse سبحان الذى اسرىٰ بعبده ليلا من المسجد الحرام الى المسجد الاقصىٰ. The *Mo'tazelah* also agrees to the '*Me'raj*' to this extent. The elevation from *Masjid-e-Aqsa* to the skies is also evident from this *Ayat* only. Thus, *Imam Fakharuddin Razi* in *Ma'alam Usool-e-Deen* had stated that, المسجد الاقصىٰ الىٰ ما فوق السمٰوٰت فلقوله لتركبن طبقا عن طبق ولحديث المشهور۔ i.e., from *Masjid-e-Aqsa* the *Me'raj* to the skies, which occurred to the Prophet, is evident from the *Ayat* '*la-tarka-been*' and the Popular *Hadith*. The *Ahle-Sunnat* has the belief that the Prophet *Mohammed*[PBUH], in awaken condition and his Holy body had '*Me'raj*'. This is the Faith of all the companions of the Prophets. However, *Ayesha Siddiqa*[RZ] and *Mawia*[RZ] had difference of opinion. *Allama Tuftazani* in *Shara-e-Aqaid-e-Nazfi* has stated,

فقوله في اليقظة اشارة الىٰ الرّد علىٰ من زعم انّ المعراج كان فى المنام علىٰ ماروى عن معاويه انّه سئل عن المعراج فقال كانت رويا صالحة وروى عن عائشهٌ انها قالت ما فقد جسد محمدليلة المعراج

i.e., the gist of the statement of Hz. *Mawia*RZ is that, the *Me'raj* in dream is righteous and Hz. *Ayesha*RZ says that the *Me'raj* was not with body but was spiritual. The opinion of all the companions of the Prophet is not according to both of them. But, the belief of all the companions is that the ProphetPBUH had the '*Me'raj*' in awaken condition physically. *Allama Tuftazani* says that if the *Me'raj* were to occur during the dream or spiritually then polytheists would not have opportunity to reject it nor and a section of Muslims would have become disbelievers.

The Philosophers do not believe that, in the skies there is a possibility of splitting and rejoining (*Khrq-o-Iltyam*), thus they do not believe in *Me'raj*', at all. But, when they have accepted the issue that, every body may have destruction and expansion have the Faith that the sky is also a bodily creation, then where is the question of not accepting the construction and destruction in the skies? These days there is no need for any answer to such question, because the philosophers of this period are having doubt about the very existence of the sky.

Chapter –V
(The Khilafat)

Clause 1: It is the Faith of the Sunnis that, the Prophet[PBUH] had not made any of his companions, his Caliph. *Allama A'zaduddin* in *Mouqaf* has stated اما النص فلم يوجد i.e., there is no evidence about *Khilafat* in respect of any of the companions. *Abu Shukur Salami* in *Tamheed* has stated i.e., والجماعة الامامة ما كانت منصوصة لاحدقال اهل السنة the *Sunnat-ul-Jammat* have the belief that, *Imamat* i.e., *Khilafat* was not specified with anyone. *Allama Tuftazani* in *Shari'a-e-Maqasid* has stated that,

ذهب اصحابنا والمعتزلة والخوارج الیٰ ان النبی ﷺ لم ينص علی امام بعده

Allama says that, our friends i.e., *Ahle Sunnat*, *Mo'tazelah* and *Khawarij* have the Faith that the Prophet[PBUH] had not specified anyone for his *Khilafat*. In *Mehsal*, *Imam Fakharuddin Razi* has stated that,

انّ الدليل دل علیٰ امامة ابی بکرؓ وما کان لتلک الا مامة سبب الّا البيعة اذ لو کان منصو صا عليه فکان تو قيفه الامر علی البيعة خطاء عظيما يقدح فی امامته وذلک باطل فوجب کون البيعة طريقاً صحيحاً

i.e., for the *Imamat* of *Abu Bakr* there is no reason excepting the oath of allegiance (*ba'at*), because had the issue of *Khilafat* specified then, the delay or hesitation in the oath of allegiance would have been a fault. Thus, only oath of allegiance is the proper evidence for the *Imamat*. From the above statements it is evident that the Prophet[PBUH] has not made any of his companions his *Khalifa*. Thus, according to the statement of *Imam Razi*[RH] the oath of allegiance (*Ba'at*) by the *Mohajireen* (immigrants) and *Ansaar* (helpers) is the evidence for the *Khilafat* and *Imamat* of the *Siddiq*[RZ]. It may be noted that according to the *Ahle-Sunnat* it is mandatory to establish the *Khalifa*, because the implementation of the orders of *Shari'a* and the administration is not

possible with a this. The *Shi'is* says that, it is mandatory on *Allah* to establish the *Khulafat* and *Imamat*.

Clause 2 *Khilafat* of *Abu Bakr*[RZ]:

The *Khilafat* of *Abu Bakr*[RZ] is proved with the consensus (*Ijma'*). In the *Aqaid-e-Azadi* it is mentioned that, ثبتت امامته بالاجماع the proof of *Imamat* is through *Ijma'*. The brief history of this event is that, after the demise of the Prophet[PBUH] the companions gathered at *Saqhifa-e-Bani'sa'dah*. The *Ansaars* told to *Mohajireen* that, it is desirable that, one leader (*Ameer*) from us and one leader from you should be selected. *Abu Bakr*[RZ] said that, the leader i.e., *Ameer* would be from us (*Mohajireen*), and the ministers from you (*Ansaar*) and gave the evidence from the tradition of the Prophet[PBUH] i.e., all the *Imams* would be *Quraish*. After this the companions returned to *Abu Bakr*[RZ] and reached consensus on his *Khilafat* and on this only all the companions made *Ba'at*. However, *Ali*[RZ] was hesitant but after some time he also made the allegiance keeping in view the general consensus.

Clause 3: The *Khilafat* of *Omer*[RZ]:

Abu Bakr Siddiq[RZ] was *Khalifa* for a period of 2 years 4 months or 2 years 6 months. When he fell sick and lost the hope of his survival, then he called Hz. *Osman*[RZ] and wrote the orders for the *Khilafat* of *Omer-e-Farook*[RZ] as under:

> In the name of *Allah* the most beneficent and the merciful
> This is the last period of *Abu Bakr bin Qahafa* in this world and the beginning period of his entering into the Hereafter. This is the time when the disbeliever would become a believer and a sinner would repent on his sins. I have nominated *Omer-bin-al-Khattab* as my *Khalifa*. If he does justice then, this is my opinion also. If he does injustice then, his sin would be on him only. I intended good and I am not the one who searches defects (وسیعلم الذین ظلموا ای منقلب ینقلبون).

When this script was completed he affixed his seal and this was brought outside and the companions were asked to make oath of allegiance with the person whose name is written therein. When this paper was brought before Hz. *Ali*RZ then, he said even if the name of *Omer* is written in it we make covenant with him. Then the companions made oath of allegiance with *Omer* and had consensus on his *Khilafat*.

*Omer Farooq*RZ had the *Khilafat* for ten years. This period of his *Khilafat* was accomplished with full justice and piety. In *Zilhaji* 24th *Hijri* a slave of *Abu lulu Mugaira bin Shaba* assassinated him (*inna lilla wa inna ilahi rajion*).

Clause 4: *The Khilafat of Osman Ghani*RZ:

When *Omer-e-Farooq*RZ was injured and realized that he would be a martyr then, he stated that, 'the competent persons for the *Khilafat* are those with whom the ProphetPBUH was happy till his last period. Then, he took the names of *Osman*RZ, *Ali-al-Murtuza*RZ, *Zubair*RZ, *Talha*RZ, *Abdul Rahman bin Aouf* and *Sa'ad bin Abi Vaqas*RZ. He told that after due consultation one of you may become the *Khalifa*. After the burial of *Omer*RZ the above mentioned companions consulted and had come to the consensus to make *Abdul Rahman bin Aouf* as the arbitrator. *Abdul Rahman bin Aouf*RZ selected *Osman*RZ and before all the companions he made the oath of allegiance (*Ba'at*) at his hands. Then all the companions made the allegiance (*Ba'at*).

Clause 5: The *Khilafat* of *Ali-al-Murtuza*RZ:

When *Osman Zinn-nurayn*RZ was martyred the *Muhajireen* and the *Ansar* gathered after three days or five days of his martyrdom and requested Hz. *Ali*RZ to accept the *Khilafat*. Hz. *Ali*RZ accepted it after refusing several times. Hz. *Ali* was martyred after thirty years of the demise of the ProphetPBUH. He was martyred at the beginning of the 30th year. Some say that Hz. *Ali*RZ was the *Khalifa* for five years and after his martyrdom *Hassan bin Ali*RZ was the *Khalifa* for six months. With this the 30 years of the *Khilafat* after the demise of the ProphetPBUH have been completed. Since the ProphetPBUH had

told الخلافة من بعدى ثلثون سنة ثم تصير ملكا عضوضا. This *Hadith* is evident that after thirty years there would be no *Khilafat*. However, there would be kingship. Certain traditions show that after the Prophet[PBUH] there would be twelve *Khalifas*. In this situation *Omer bin Abdul Aziz* & certain other *Umvi Khalifas* would also be included in this *Khilafat*. *Allama Tuftazani*[RZ] had interpreted that, "thirty years *Khilafat* means, the *Khilafat* which was not opposed to any of the practices (*Sunnat*) of the Prophet[PBUH], for any reason and this is the *Khilafat-e-Rashida*. As regards to the tradition in which 12 *Khalifas* are indicated means that, 'it is possible that during this *Khilafat* the nature of the people would become more greedy and lustful. Thus, it is not the *Khilafat-e-Rashida* but the real *Khilafat-e-Rashida* is for 30 years as indicated in the first tradition.'

Clause 6: The *Ahle-Sunnat* has the view that, the *Imam* in general is the *Khalifa*, whereas the *Shi'is* have the Faith that the *Imam* is specific than *Khalifa*. Some others are of the view that, since there is no need of any specific order from *Allah Subhana-o-Tala* about the *Khilafat* or *Imamat*, hence there is no difference between them.

Clause 7: For the *Khilafat-e-Rashida* the *Ahle-Sunnat* has no condition for honour (*Asmat*) i.e., the *Khalifa* need not be an innocent. Because, for this condition there is no evidence but it is a condition that he should be a *Qurashi*. It is also not a condition that he should be superior to the people of his period. Because, the basic condition for the *Khilafat* and the *Imamat* is that the *Khalifa* should be competent to protect and implement the orders of *Allah* and should be competent to guard the limits of Islam and also should be able to provide justice to the oppressed. He should also have talent in politics and administration. For the *Khilafat* and the *Imamat* these qualities are sufficient for any person. It is possible that such a person may not be superior to the people of his period.

Clause 8: Since, innocence (*Masoom*) is not the condition for the *Khilafat* and *Imamat*; the *Hanafis* are having the Faith that the *Fizq*

(grave sins) would not nullify the *Khilafat* or *Imamat*. The *Shafi's* are of the belief that the *Imam* and the *Qazi* would be disqualified from their position due to the burden of *Fizq* (grave sins). But, *Allama Tuftazani* says that, according to the books of *Shafia* the *Qazi* would loose his position due to *Fisq* but the *Imam* would not be deprived of his position, because on his removal there is a fear of chaos.

Using insulting words and abuses in respect of the companions of the Prophet[PBUH] is *Fisq* (grave sin), because the Prophet[PBUH] had stated great values in respect of his companions. Thus, the Prophet said, "Respect my companions because they are better than you". He has further said, "You should not *Abu*se my companions because if some one of you gives in charity gold equivalent to the mount *Ahad* even then, you would not get recompense (*Sawab*) equivalent to one measure or half measure of charity of my companions." The quarrels and the misunderstandings among the companions[RZ] should be interpreted in a good manner and to have good Faith on them. Thus, it is not permissible to criticize the companions[RZ] for any of the reasons. It may be noted that, if the criticism on the companions[RZ] were not based on irrevocable evidence then it would amount to blasphemy (*Kufr*), for instance defaming about *Ayesha-Siddiqa*[RZ], because this criticism is against the Holy Verse which is evident of the purity and chastity of *Ayesha*[RZ]. If the criticism (against the companions) is not against the proper evidence, even then it is *Fisq* (grave sin) and ill-fated innovation (*bidd'at*). However, the people who call the companions[RZ] as blasphemers (*Kafir*) are no doubt blasphemers themselves (*Kafir*). Because, their utterance of *Kufr* is against the Holy verse والذين معه اشداء على الكفار (*Sura*-e-Alfath-29)

There is a difference of opinion about the reproach (*la'ant*) of *Yazid*. *Hanafis* dislike it but when we verify the books of *Shaifis* it is evident that it is permissible to curse *Yazid*. Thus, *Allama Tuftazani* in the *Aqaid-e-Nasfi* had clarified this.

Clause 9: It is also the belief of *Ahle-Sunnat* that among the companions of the Prophet[PBUH], Hz. *Abu Bakr*[RZ] is superior, after him Hz. *Omer-e-Farooq*[RZ] then, Hz. *Osman*[RZ] and after him Hz. *Ali-al-Murtuza*[RZ]. The scholar *Dawani* in *Shar-e-Aqaid-e-Jalali* has stated that, 'it is reported through *Imam-e-Maa'li* that he was silent about the superiority of *Osman-zinnurrayn* and *Ali-al-Murtuza*[RZ] i.e., it was not clarified that, whether *Osman*[RZ] is superior to Hz. *Ali*[RZ] or vice versa.' The *Imam-ul-Harmain* has stated that, 'evidently it is possible that, *Abu Bakr Siddiq*[RZ] is superior to all the companions and *Omer*[RZ] is superior to remaining all the companions. But, there is a difference of opinion in respect of the superiority of *Osman*[RZ] on *Ali*[RZ] or vice versa. Abi *Bakr bin Abi Hazima* states that, 'Hz. *Ali*[RZ] is superior to Hz. *Osman*[RZ]. It may be noted that, here the superiority means that, the person who would get more recompense (*Sawab*). This does not mean the superiority of knowledge or birth.

Clause 10: Thus, after the *Khalifa-e-Rashideen* the superiority is for the companions who have been defined as *Jannati* (those who will enter into the Heaven definitely) by the Prophet[PBUH], there are several companions. However in the true traditions the names mentioned are:

1) *Abu Bakr Siddiq*[RZ] *2) Omer-e-Farooq*[RZ] *3) Osman Zinnurayn*[RZ] *4) Ali-al-Murtuza*[RZ] *5) Talha*[RZ] *6) Zubair*[RZ] *7) Abdul Rahman bin Auof*[RZ] *8) Saa'd bin Abi Vaqas*[RZ] *9) Sayeed bin Zaid*[RZ] *10) Abu 'Ubaida bin al Jarah*[RZ] are definitely the Heavenly companions. In other true traditions it is also mentioned that *Fatima-tuz-Zohra*[RZ] is the leader of the Heavenly women and it is also mentioned that *Imam Hassan*[RZ] and *Imam Hussain*[RZ] are the leaders of the Heavenly youth. It is also necessary to have Faith that the said persons are also Heavenly. Because, the truthful reporter i.e., the Prophet[PBUH] had reported about their being Heavenly. *Allama 'Azduddin* in *Aqaid-e-Asdiya* had stated that, the companions who had the *Bait-e-rizwan* and those who had participated in the battle of Bader are also Heavenly. Apart from these the remaining companions should be remembered with good tidings.

Conclusion: *Allama Tuftazani* in *Shari'a-e-Maqasid* after the discussion about the angels and prophets had the discussion about the *Vali* (Saint) and their supernatural power. In line with *Allama* we would also discuss on these two topics briefly in this booklet.

Clause 11: *Vali* is the person who had the knowledge of the Essence and Attributes of *Bari-e-T'ala* and always engaged in obedience to *Allah Subhana-o-T'ala* and protects himself from the desires, lust and sins. He would always be in the remembrance of *Allah* and would hate everything other than *Allah Subhana-o-T'ala*. About the status of the *Aulia-e-Allah* (Saints), *Allah Subhana-o-T'ala* in the Holy *Quran* says that, الا ان اولياء الله لا خوف عليهم ولا هم يحزنون (*Younus*-62) i.e., *Aulia-e-Allah* (Saints) had no fear or sorrow. The perfection of the *Vilayat* of the *Aulia* depends upon the following of the Prophet[PBUH] whoever, follows the Prophet[PBUH] fully is the perfect one (*Kamil*). The Prophet[PBUH] is innocent (free from error) and his innocence is perfect, his perfect following would be possible by a person who is also innocent (*Masoom-anil-khata*) because, one who is not innocent the complete following would be highly impossible.

Clause 12: *Allama Tuftazani* in *Shari'a-e-Maqasid* has stated that, *Vali* would not be equivalent to the Prophet in status. However, some other godly people are of the view that, '*Vilayat* is superior to the *Nabovat*'. With this statement it would be evident that every *Vilayat* is superior to every *Nabovat*. This is not correct. Because, it would be against the respect, hence this is to be interpreted and it would be that, the *Vilayat* means the *Vilayat* of the Prophet[PBUH] (concerned). With this the meaning would be that, the *Vilayat* of the *Nabi* would be superior to the *Nabovat* (of the said *Nabi*). Thus, the *Allama* has stated that, بل لا بد من التقييد وهو انّ ولاية النبى افضل من نبوته. The *Allama* has stated the reason for this, that 'the *Nabovat* with *Shari'a* is discontinued, because the *Nabovat* has been concluded with the Prophet[PBUH]. But, the *Vilayat* can never be discontinued and it would

continue till the Day of Judgment. Thus, its bounty is eternal. The *Allama* had interpreted his statement in the same manner as it has been interpreted in *Fusoos* by *Sheikh Akbar* Moihuddin *Ibn-e-Arabi*. The *Sheikh* while discussion in the honour of the *Aulia-e-Allah* had stated, '*Vilayat* is the general *Nabovat* and the *Nabovat-e-Shari'a* is the specific *Nabovat*. It is evident from the statement of the *Sheikh* that the specific *Nabovat* is concluded and the general *Nabovat* has not been concluded. It appears that, the statement of the *Allama* is derived from the above view of *Sheikh-e-Akbar*.

Clause 13: The supernatural power of the saints is a fact (*Haq*). For this there are two reasons. According to the Holy *Quran*:

- When *Zikriya*^AS entered *Bait-ul-Muquddas*, he saw edibles with *Mariyam*^AS and asked her as from where this food had come to you. She said that, it is bestowed from *Allah Subhana-o-T'ala*. Thus, in the Holy *Quran Allah* says. كلما دخل عليها ذكريا المحراب و جد عند ها رزقاً قال يا مريم انىّٰ لک هذا قالت هو من عند الله (آل عمران۔۳۷)
(*Aal-e-Imran*-37). Further, with the invocation (*Dua*) of Hz. *Asif Siddiq*, the throne of *Bilqis* reached in front of Hz. *Suleman*^AS within a wink. It is evident from the Holy *Quran*. Thus, *Allah* says,

  قال الذى عنده علم من الكتاب انا اتيک به قبل ان يرتد اليک طرفک . فلما رآه مستقرّاً عنده قال هذا من فضل ربى

  (*Sura-e-Namal*-40). In this *Ayat*, the words '*Qhalal-lazi-indahu*' are meant for Hz. *Asif Siddiq* i.e., to whom *Allah Subhana-o-T'ala* had given the knowledge of Torah; said that, I shall bring that throne before a wink. When he saw the throne in front, then said that it is due to the blessings of my Sustainer (*rub*). With both these verses it is evident that, the supernatural would occur through the pious persons (*Saliheen*).
- The second reason is that, it is the news of the continuous meanings that, through the companions and their followers and

other saints several supernatural things had occur. Thus, Hz. *Omer* while delivering sermon (*khutba*) in the mosque saw the Islamic army, which was fighting with the disbelievers in the town of *Nehawand*. It was at the verge of defeat, and then he said that, 'O! Small army, take the shelter of the mountain.' The army heard his sound and occupied the mountain and Islamic armies got the victory. *Khalid*RZ drank the poison and digested it without any harm. Moreover, several supernatural deeds are popularly attributed to Hz. *Ali*RZ. Thus to have the Faith that, the supernatural deeds (*Karamat*) occur through the saints (*Aulia*) is truth (*Haq*). *Mo'tazelah* disagrees with this and *Ustad Abul Isaq* is also having the same Faith, which has been clarified by *Imam-ul-Harmain*.

Clause 14: There is difference of opinion about the supernatural deeds, which occur through the ProphetsPBUH as miracles. For instance making way in the river, waking a dead, could also occur to a saint as a supernatural deeds. Certain scholars feel that, it is not possible and some other say that it is possible. In this condition the difference between the miracle and the supernatural deed would be the inherent (*Tahaddi*) and acquired (*Adam-Tahaddi*).

Chapter-VI
(The Torment (*Azaab*) in the Grave and the Hereafter)

Clause 1: Torment in the grave:
The *Sunni* people say that, 'the torment in the grave is certain (*Haq*).' Thus, *Allah Subhana-o-T'ala* says

النار يعرضون عليها غدواً و عشياً و يوم تقوم الساعة ادخلوا آل فرعون اشد العذاب (Al-*Momin*-46) 'The people of Pharaoh would be heated on the fire morning and evening and on the Day of Judgment (they will be commanded) 'O! People of Pharaoh enter into the severe punishment'. Moreover, *Allah Subhana-o-T'ala* says ربنا امتنا اثنتين و احييتنا اثنتين (Al-*Momin*-11). From this *Ayat* it is evident that, people would die two times and would be awakened twice. The first death is that, which occurs in this world and the first awakening is that which would be in the grave. The second death is in the grave and the second life is the life given on the Day of Resurrection. In both these Holy Verse, it is evident that the people will be given life in the graves. As per the first Verse the torment in the grave is evident. About the torment in the grave several traditions are also reported. Thus, the Prophet[PBUH] said that, "When anyone of you dies, morning and evening he would be show the place which is for him. The one who is of Paradise would be shown the place in the Heaven, and the one who is infernal would be shown his place and he would be said that, 'till the Day of Resurrection this is your place'." *Jalaluddin Siewti* in '*Shari'a-e-Sadar*' had reported several traditions of similar nature and contents. From these traditions it is evident that, there is rest and pleasure and also the torment to the dead in the grave. During this time he would be conscious that, he is in the pleasure or in punishment. Thus, from the Holy *Quran* and the Holy traditions it is evident that, the dead would either be in the pleasure or would be in torture. For this reason only it is compulsory to have Faith on the pleasure or punishment in the grave. Because, there are several things, the knowledge of which was given only to the Prophet[PBUH] or the

Prophet^{PBUH} had seen them with his eyes, such as the hell and the Heaven. The Prophet^{PBUH} has given the information of this knowledge or his personal verification to his *Ummah*. Since, the Prophet^{PBUH} was free from errors and is the true reporter. Hence it is necessary to accept every tiding given by him. The rejection of such tidings is blasphemy; especially when any news is proved through continuous reports. For instance, these traditions, which are evident of the torment in the grave or the pleasure in the grave, their common point is continuous in all the traditions. In the fundamentals of *Fiqa*, it is proved that, rejection of the continuous traditions is blasphemy (*Kufr*). However, the rejection of the solitary news is not blasphemy for the reason that, in such report the possibility of doubt (*Zan*) would be evident, yet it is not so because it is the report from the Prophet^{PBUH}. Thus, the people who reject the punishment of grave are the disbelievers. We have discussed in detail this issue in *Al-Hayat baad-al Mammat*. We will rest this discussion at this point.

Clause 2: The Questions by *Munkir-o-Nakir* (two angels who would question to the dead):

It is mentioned in the true tradition that, the Prophet^{PBUH} has told, 'when the dead body is placed in the grave then, two black angels would come to it. One of them is '*Munkir*' and the other '*Nakir*', and then these two angels would ask the corpse as to what it says about that person. If the corpse is of a *Momin* then, it would say that, 'he is the close servant of *Allah* i.e., *Mohammed*^{PBUH}. I believe that *Allah Subhana-o-T'ala* is one and Prophet *Mohammed*^{PBUH} is the Prophet of *Allah*. Then, the two angels would say. 'We expect the same from you' then, the grave would become larger to the extent of seventy yards and would become illuminated. Then, he would be asked to sleep. The body would then say 'Shall I go to my relatives and give this good news to them.' The angels would say, 'you go to sleep like a bride till *Allah* awakens you from this dream.' And if that dead is a hypocrite then, would answer that, whatever I heard from people about that person I used to say the same. The angels would say, 'we expected the same

from you!' Then the earth would be asked to join together (come close), then the earth would come close and the ribs of the dead would merge together and the dead would be in torment until *Allah Subhana-o-T'ala* would rise him from that grave. *Habai* and *Balqi* have rejected the names of *Munkir* and *Nakir* and have interpreted *Munkir* as stammering of the tongue by a disbeliever and *Nakir* is interpreted as the treat of the angels. This interpretation is against the words, which are evident.

From the torment of grave and questions with the corpse *Zarrar-bin-Umro*, *Basher-Marisi* and majority of the subsequent *Mo'tazelah* and the *Shi'is* have disagreed. They interpret the clear traditions with absurd and false interpretations.

Clause 3: *Imam Najmuddin Nasfi*[RH] in '*Aqaid*' has stated, 'with the invocations (*Dua*) and charity by living beings there would be benefit to the dead. On this issue true traditions are available which are evident that, by the invocations (*Dua*) and charity the dead will be benefited. Especially by the *Salat* for dead (*namaz-e-janaza*), the benefit, which reaches to the dead, is established from the Holy *Quran* also. Thus, *Allah Subhana-o-T'ala* says, your *Salat* is peace and satisfaction, for the dead. It is mentioned in the Hadith-e-Shareef that, on a corpse if hundred Muslim offer Salat and pray for its salvation then, their invocation would be honoured. Moreover, there is a tradition that, '*Saad-bin-'Aabadah*[RZ] asked the Prophet[PBUH] that, my mother has died. For her, what shall I give in charity (*Sadqa*) which is ostentatious. The Prophet[PBUH] said, that water, and then *Sa'ad*[RZ] had got a well dug and told that, the recompense of this is for the mother of *Sa'ad*.' Apart from this tradition there are several other traditions are reported, which confirm that, the invocation and the charity are beneficial for the dead. If at all there is a difference of opinion, it is with *Mo'tazelah*. But, in general the *Sunnat-ul-Jammat* is having he Faith that, the invocations are beneficial and *Allah Subhana-o-T'ala* accepts the invocations and is the one who bestows the needs. Thus, *Allah* says, 'thou pray to Me and I shall grant'. *Allah* further says

اجيب دعوة الداع اذا دعان فليستجيبوا لی وليومنوا بی لعلهم يرشدون (البقرة . ١٨٦) (*Al-Baqra*-86) i.e., 'indeed I accept the invocations of those who pray (for their needs) to Me'. Thus, those who make invocations shall desire acceptance of the said invocations from Me and shall have Faith on Me so that, they may be on the straight path. From these verses it is evident that, *Allah Subhana-o-T'ala* accepts the invocations but the acceptance of invocation is not binding. It depends only on the mercy of *Allah Subhana-o-T'ala*. Though in these verses there is a promise of granting acceptance by *Allah Subhana-o-T'ala* yet the acceptance (*Istejabat*) means one who is making the invocations shall be a pious person sincere in his intentions and making the invocation with presence of heart, submission and humility. The accumulation of all these things, at the time of making invocation is very difficult. Hence, the invocations of several people are not accepted.

Clause 4: The conditions of the Day of Resurrection:
Allama Sa'aduddin Tuftazani, in *Shari'a-e-Maqasid* has stated that, before the Day of Judgment (*Qayamat*), certain event should be evident. Such as, the appearance of the beast of the earth (*Dabat-ul-Arz*), appearance of the group of *Gog* and *Magog*, the dawn of sun from the west, three types of sinking of the earth, reduction of knowledge[1], there would be none trustful, adultery and theft would be increased, the male population would be lesser than the female population, there would be no time left for repentance. *Huzaifa bin Asid Ghafari*[RZ] narrates that, 'we were discussing about the Day of Resurrection, at that time the Prophet[PBUH] and told that, ten signs would be apparent before the Day of Judgment i.e., the smoke and *Dajjal* (*Dukuan-e-Dajjal*), the beast of earth, the dawn of the sun from the west, descent of Isa[AS], the appearance of *Gog* and *Magog*, three sinking of earth i.e., the first sinking would be in the east and the second in the west and the third would be in the peninsula of Arab.

[1] Here the knowledge means the knowledge about the essence of *Bari-e-T'ala*.

After all this a huge fire would appear from Yemen and the fire will shove the people towards the ground of Judgment. The Prophet[PBUH] has also told that, the first of all these indications, is the dawn of the sun from the west, and the beast of the earth would appear before noon. The Prophet[PBUH] has also told one of the indications that, the grave sinner would be the leader of the tribe and the mean person of the *Ummah* would become the officer. The scholars have interpreted the above matters and have stated that; *Dajjal* means the disbeliever who would call the people towards the wrong path. The people who follow him would become disbelievers. He would be the head of the government and all the disbelievers would treat him as their ruler. He would force the believers to have Faith in him. On refusal he would kill them. It would be the time of a great test for the believers. 'God may save every *Momin* from this evil!' The Prophet *Isa*[AS] would come down from the skies and would kill that disbeliever (*Dajjal*). After this event the *Gog* and *Magog* would appear, some believe that, the *Gog* and *Magog* are the descendants of *Yafath-bin-Noah*[RZ]. some say that, they are the human beings, some of them are very tall and some of them are short. When these people would come they would eat away the animals and plantations, they would be very large in number. The entire earth would become a desert. But, they would not be able to do anything with *Makkah-e-Mouzama*, *Madina-e-Munnavara* and *Bait-ul-Muqadas*. Ultimately they would become sick and all of them would die. Then, the huge birds would lift them and throw them into sea. Then, there would be rains and the earth would be washed.

In the tradition it is stated that, after the killing of *Dajjal*, *Isa*[AS] would live for seven years. During the times of *Isa*[AS] the entire *Ummah* of the Prophet[PBUH] would have fraternity. Then, the cold breeze would blow and all the believers would die and the bad people would remain. The Day of Judgment would dawn on them only. And the Trumpet of *Izrafil*[AS] would be blown on them only.

Allama Tuftazani has stated in this clause that, the advent of Mahdi[AS] and the descending of *Isa*[AS] from the skies are among the conditions for the Day of Resurrection. He has further stated that, the Mahdi[AS] would be a descendant of *Fatima-tuz-Zohra*[RZ].

فذهب العلماء الى انه امام عادل من ولد فاطمة رضى الله عنها يحلقه الله تعالىٰ متىٰ شاء و يبعثه نصرة لدينه

. In this statement the *Allama* had made discussion on certain issues. The first issue is that the Mahdi[AS] would be the *Imam* of justice (*Imam-e-'Adil*). The second is that, the Mahdi[AS] is in the descendants of *Fatima*[RZ] and the third is that, no specific period has been indicated for his advent, but it depends upon the Will of *Allah*. The fourth is that, he is the defender of the Faith of the Prophet[PBUH] and for that purpose only he is deputed. The fifth matter is that, whatever the *Allama* has told here is not his opinion but these are the views commonly accepted by the ancient scholars.

From some of the true traditions it is also evident that the Mahdi[AS] is the *Khalifa* of *Allah*. Thus, in *Sanin-e-Ibn-e-Maja* this tradition is available. Further it is also established that the Mahdi[AS] is the protector of the *Ummah* from destruction, in *Mishkaat-e-Shareef* it is stated that,

كيف تهلک امتى انا فى اولها و عيسىٰ في آخرها والمهدى من اهل بيتى فى وسطها

. From this tradition it is established that, the advent of the Mahdi[AS] would be earlier to Hz. *Isa*[AS]. Since the *Allama* has mentioned the advent of the Mahdi[AS] among the conditions for the Day of Resurrection, hence we have also made the above discussion.

Clause 5: *Imam Razi* has stated in '*Ma'lam-e-Usool-e-Deen*' that, to have Faith that, the earth and the sky would destroy one day, is mandatory (*Wajib*). For this belief the evidence is that, all the bodies are identical. It is one of the qualities of the body that, it would become old and rotten. Hence, necessarily the Heavenly bodies would also become old and rotten. *Allah Subhana-o-T'ala* has given the news in

the Holy *Quran* that, one day the arrangements of the earth and the sky would be destroyed. Thus *Allah Subhana-o-Tala* says, يوم تطوى السماء كطى السجل (الانبياء-١٠٤) He further says, اذاالسماء انفطرت واذا الكواكب انتثرت (الانفطار-١) Moreover, He says, واذالجبال سيرت and اذا زلزلت الارض زلزالها و اخرجت الارض اثقالها He further says و تكون الجبال كالعهن المنفوش and also He says و اذالبحار سجرت i.e., the sky would fly into pieces and the stars would shatter, in the earth there would be mighty quakes and the earth would vomit all the hidden burdens in it and the mountains would become like pebbles. This is the sense of the 'spoiling of the universe'. All this would happen through the storm of a hefty wind, because on orders of *Allah Subhana-o-T'ala* in the crest of air around the world, there would be a hefty power which would twist and break the veins and muscles of the earth and the sky and would scatter all the elements. All this would happen due to blowing of the Trumpet. The blower would be *Izrafil*[AS], *Allah Subhana-o-T'ala* in the Holy *Quran* says فاذانفخ فى الصور نفخة واحدة و حملت الارض والجبال فدكتا دكة واحدة فيومئذ وقعت الواقعة. (الحاقة-١٣) *Al-haqa*-13. With this Holy Verse the grandeur of the authority of *Allah Subhana-o-T'ala* is evident. When He would order *Izrafil*[AS] to blow the Trumpet, on his blowing it for the first time, there would be such a hefty storm of wind that it would dislocate the entire universe and the call of '*Lamanal-mulk*' would be coming. Then, *Allah Subhana-o-T'ala* Himself would answer, لله الواحد القهار i.e., the entire countries and the property are His, who is the most Furious and Dominating.

Clause 6: **The resurrection (m'aad) of the bodies**:

In the preceding clause it is stated that, the condition of the earth and the sky would be changed and would become defaced. The skies would break, the stars would fall, and oceans would dry out. The mountains would move from their places and would become pieces. In short the

universe would be spoiled. On this the mercy of *Allah Subhana-o-T'ala* would become zealous and then He would order for blowing the Trumpet the second time and on this the universe, which was destroyed, would come into existence again. All the dead would come out from their graves and *Allah Subhana-o-T'ala* would say that ثم انكم يوم القيامة تبعثون 'on the Day of resurrection (you will) get up from your graves'. It means that *Allah Subhana-o-T'ala* would gather the articles and elements of the bodies and the souls would enter into their bodies. The physical resurrection depends on three things. The first is that, it is possible that, the original body would take birth again. The second is that, *Allah Subhana-o-T'ala* is capable of producing all the possible things. The third is that, *Allah Subhana-o-T'ala* is having the Knowledge of all the minute details of the universe. When these three things are proved, then the physical resurrection (*Hashr-e-Jismani*) is also proved. The statement about the first issue is that, the revival of the original bodies is also possible. The philosophers are of the opinion that the bodies would not be destroyed, but they have agreed that, every body exists (*Kain*) and is vicious. But, they have not said that, every body is existing and extinct. Thus, with the revival of the original bodies it would not mean that, the revival of an extinct. Thus the conclusion is that, the revival of the original bodies is possible. The second issue is proved with consensus that, *Allah Subhana-o-T'ala* is capable of creating all the possible things. The third issue is also evident that *Allah Subhana-o-T'ala* is having Knowledge of all the minute details of the universe because if He is not having Knowledge of the minute details of the universe then, the ignorance would be proved. تعالیٰ اللہ عن ذلک علو اکبیر . We have discussed this matter to some extent in the issue of knowledge, which may be perused. When *Allah Subhana-o-T'ala* is having the Knowledge of the minute details, then He is also capable of separating the physical parts of *Zaid* from the physical parts of *Omer* and also makes the relevant soul attach to the concern body. When all these three issues are proved then, the Physical resurrection is also proved. In the Holy *Quran* and the

traditions whatever predictions are made about the physical resurrection are nothing but the information about the possible matter. And that the evidence of wisdom also proves it. When the truthful informer (the Prophet[PBUH]) gives the news about a possible matter then, it occurrence would become necessary. Thus, the occurrence of physical resurrection is also necessary.

Clause 7: The *Siraat* (the bridge): *Allah Subhana-o-T'ala* says وان منكم الا واردها. The commentators say that, the noun used in *Wardha* is in feminine gender, though it turns towards the fire yet, it means the *Jaser* of the hell. This *Jaser* is meant for a bridge, which would be established on the hell. Over this bridge all the human beings irrespective of Prophets or Saints, believers or disbelievers would pass. In the true traditions it is reported that, this bridge would be thinner than the hair and sharper than the sword. Over this bridge the Prophets would pass like lightening, they would not feel any trouble. The believers would also pass, with the blessings of *Allah*, like a wind. But, the disbelievers would not be able to pass and would fall into the hell. The *Mo'tazelah* rejects the *Siraat* (the bridge). They are of the view that, its existence is unnecessary. It is their absurdity.

Clause 8: The Scale (*Meezan*):

Allah Subhana-o-T'ala says والوزن يومئذن الحق- (*Al-Qariya-6*) further he also says,

فاما من ثقلت موازينه فهو فى عيشة راضية واما من خفت موازينه فامه هاوية ـ(القارعة ـ٦) i.e., those, the weight of whose good deeds would be heavier will be in the desired luxury. But, those who would have lighter weight (of good deeds) would find their abode in the hell. With this scales (*Meezan*) it means that, it is a thing through which the status of the deeds is assessed. The *Mo'tazelah* rejects the *Meezan* also. They say that, the deeds are not bodies, then how can they be weighted and if *Allah* knows their reality, then their weighting is uncalled for. The answer to this is that, the deeds would be measured and weighted. Moreover, it is possible to

weigh them, because there may be a separate scale for them, which is not known to us. Moreover, by showing the weight of the deeds to the performer, the performer would get satisfied.

Clause 9: The Book of Deeds (*Amal nama*):
On the Day of resurrection every man would have his Book of Deeds in his hand. Thus, *Allah Subhana-o-T'ala* says,

فاما من اوتی کتابه بیمینه فسوف یحاسب حسابا یسیرا (الانشقاق ۔۸)

i.e., those who would be given their Book of Deeds in their right hand, would have easy accounting

واما من اوتی کتابه وراء ظهره فسوف ید عو ثبورا و یصلی سعیرا

(*Al-insheqa*-10) and those, in whose hand the Book of Deeds would be given from behind their back, would enter into hell. The *Mo'tazelah* reject the Book of Deed, they are of the view that, handing over the Book of Deeds to the servants is of no use. This view is absurd. Because, though the deeds of the servants are in the Knowledge of Allah, yet *Allah Subhana-o-T'ala* had rested the decisions on the Day of Judgment on the same basis, which are shown in the *Shari'a* of the Prophet[PBUH]. This method is matchless in silencing the accused (and establishing the blame).

Clause 10: The Hell and the Heaven:
The Faith of the *Ahle Sunnat* is that, the Hell and the Heaven had already been created, along with the creation, ordered by *Allah Subhana-o-T'ala* by saying '*Kun*', because in the Holy *Quran Allah* has given the news about their creation. Thus, *Allah Subhana-o-T'ala* says 'the Heaven has been made ready for the pious'. *Allah Subhana-o-T'ala* further says that, 'the hell has been prepared for the disbelievers'. Moreover, the episode of the Adam[AS], which has been reported at several places in the Holy *Quran*, is also a clear evidence of the creation of the Heaven. But, there is no clear indication in any of the Holy verses of the *Quran* about their location. Of course, *Ahle Sunnat* have the Faith that the Heaven is located above the seven skies beneath the *'Arsh* (the throne of *Allah Subhana-o-T'ala*). Thus, *Allah*

Subhana-o-T'ala says عند سدرالمنتهى عند ها جنة الماوى. From the true traditions it is evident that, the *Sidrat-ul-Muntha* is located above the seventh sky and beneath the *'Arsh*. The Prophet has said that, the *'Arsh* of the merciful is the roof of the Heaven.

Heaven is a very vast place. Its width is like the width of skies and the earth. *Allah* says عرضها كعرض السموت والارض. *Mo'tazelaha* says that, the Heaven and the hell would be created on the Day of Resurrection. Because, if both of them are already created then, there existence of no use. Since, before the sanction of reward or the order of punishment their existence is not necessary. Moreover, when the width of the Heaven is equivalent to the width of the skies and the earth then, the Heaven would not exist within the skies and the earth. The answer to first objection is of two angles: the first is that, the existence of Heaven and the hell now is not unnecessary, because to the believers in the grave the door of Heaven would be opened and they will be enjoying the comforts of the Heaven. And in the graves of the disbelievers the door of the hell would be opened and in the grave it self they will be having the punishment. Hence, the existence of the Heaven and the hell at this point is not unnecessary. The second reason is that, with the *Kalima* of '*Kun*' all the bodies without exception have come into existence. In the Holy *Quran* nowhere it is mentioned that, the creation of the skies and the earth has been completed with the word of '*Kun*'. But, the Heaven and the hell are exempted from it. Thus, this view of the *Mo'tazelah* is absurd and whatever view is expressed by the *Ahle-Sunnat* is the truth (*Haq*).

The answer to the second objection is that, the skies mean the sky that is beneath the seventh sky and it is possible that, the seventh sky may be wider than the skies beneath it.

Clause 11: The people who would enter into the Heaven would always be in it. And the disbelievers would always be in the hell. *Jahaz* and *Abdullah Ambari* are having the Faith that, *Kafir-e-Maandh* (the rebellious disbelievers) would always be in the punishment and those

who are not in that category; would not be in punishment always. The opinion of the general *Ahle Sunnat* is that, a person who rejects for any reason the Unity of *Allah Subhana-o-T'ala* and the Prophethood would be condemned to hell. Thus, the Holy *Quran* and the true traditions are evident for this.

Clause 12: There is a difference of opinion about the fate of the children of *Mushrik* (Polytheist) *Imam Nodi* in *Shari'a-e-Muslim* had stated that, the children of the polytheists are Heavenly. The *Mo'tazelah* says that, those children will not be punished and they would the servants of the Heavenly people. The scholar *Dawani* in *Shari'a-e-Aqaid* has stated that, the general *Ahle-Sunnat* have the Faith that, the children of the Polytheists would belong to the hell. Hz. *Khuitaja*[RZ] narrates that, 'I asked the Prophet[PBUH] about the children who died during the times of darkness. He answered that they are of hell'. *Imam Azam*[RH] is silent about this matter. *Imam Mohammed bin Hassan Shibani*[RH] has stated that, 'no one would be punished unless commits the sins'. *Moinuddin Nazfi* in his '*Motaqid*' has stated that, the view of the *Ahle-Sunnat* is that the children of Polytheists are the servants of the Heavenly people. Thus *Mulla Abdul Hakim Siyalkoti* in *Hashia-e-Shari'a-e-Aqaid-e-Jalaali* has stated about this. It is our opinion that, this view is against the *Quran* because *Allah* says واتبعتهم ذريتهم. The view of *Moinuddin Nasfi* is not correct. The *Hanafis* have not made a final decision on this issue.

Clause 13: **The fountain of *Kauser*.**

Allah says, O! *Mohammed*, indeed we have granted *Kauser* to you. In true traditions it is stated that, the *Kauser* means a fountain which has the width of nearly one month's journey (on the means available in those days) its water is purer than milk and sweeter than honey and having the fragrance better than Musk. This fountain is in the Heaven. Around it there would be bowls more in number than the stars. The Heavenly people would be served from this fountain. If somebody drinks even a single drop of water from it, would never feel thirsty again.

Clause 14: The Heavenly people would see *Allah* in the Heaven. Thus, the *Ahle-Sunnat* are having this Faith. It is mentioned in the *Fiqa-e-Akbar*, the commentary of which is written by *Mulla Ali-al-Qari*, that the believers would see *Allah* with the physical eyes without a figure. *Mo'tazelah* and *Shia* do not accept this and interpret unduly the Holy verses and *Ahadith* in which the vision of *Allah* is indicated. Since, we have already established the possibility of vision of *Bari-e-T'ala*, hence we would not indulge in this topic again. *Imam Abu Shukur Sa'alami* in *Tamheed* has stated that, the vision of *Bari-e-T'ala* to the angels is proved. Moreover, the virgins of the Heaven and the boys who attend to the virtuous in the Heaven (*Ghilmaan*) are also blessed with the Vision of *Allah*. Our view is that in this issue there is no final order nor *Imam Abu Shukur* has indicated about any such evidence.

Chapter-VII
(The Imaan)

Clause 1: *Imaan* (Faith) is that in which, one has to have Faith in the Unity (wehdat) of *Allah Subhana-o-T'ala* and the Prophethood (*Mohammed*PBUH) in his heart and accept with his tongue that " I bear witness that, there is no god but *Allah*, and also I bear witness that *Mohammed* is His servant and the Prophet". Moreover, whatever matters have been stated in different chapters and clauses in this book, to have Faith on them and also to accept them with the tongue. If anyone rejects any of them, then it would be a blasphemy. For instance if someone rejects the all Competent Creator (*Sa'ana-e-Muqtaar*) or joins somebody in His Essence or Attributes or rejects the *Nabova* or rejects the Fundamentals of the Faith or rejects the matters on which there is perfect consensus (*Ijma'-e-Qat'aie*) or has the Faith that the prohibited (*Haram*) are permissible (*Halal*), then he would become a disbeliever. Moreover, one who rejects the clear text (*Nusoos*- text relating to the Holy *Quran*) would be a disbeliever. Apart from this if one rejects the clear orders of the *Quran*, for instance, if one rejects the vision of *Bari-e-T'ala* (*Ruiyat*) or accepts that, the Holy *Quran* is a creation (*Maklooq*) and also accepts the physical body of *Bari-e-T'ala* then, he would become an innovator (*Bidd'ati*). Hence in *Shari'a-e-Aqaid-e-Jalaali* the same is mentioned.

Clause 2: **The increase or the decrease of the Faith:**
The *Hanafis* and the *Shafais* are having difference of opinion in this issue. The *Hanafis* say that, *Imaan* is the name of Essence of acceptance (*Nafs-e-Tasdeeq*). It is the reality in which there cannot be any increase or decrease. They say that one who gets the reality of acceptance irrespective of the fact that, he happens to be an obedient or a sinner there cannot be any change in his acceptance nor it will increase or decrease. The gist of this discussion is that in the Essence of *Imaan* with reference to its value there cannot be any change. This is the Faith of the *Hanafis*. But, the *Shafais* accept that the *Imaan* can be stronger or weaker. That means with respect to the individuals there

can be a difference with reference to its value. If it were not so then, for instance the Faith of *Zaid* (consider) would be equivalent to the Faith of the Prophet[PBUH] and this is clearly false. *Allama Tuftazani* has discussed this issue very honestly. He in spite of being *Shafai* had made such a discussion on this issue, which would have been done by a *Hanafi* Scholar. The *Allama* with his arguments has proved that, the issue relating to the increase or decrease of *Imaan* is a matter of discussion only[2].

Clause 3: The deeds (*Amal*) would not interfere in *Imaan*. On deep consideration on the Holy *Quran* it is evident that, the deeds are connected with the Faith. Thus, *Allah Subhana-o-T'ala* says ان الذین آمنوا و عملوا. And it is evident that, there should be combination (*Mugayart*) in between the two i.e., in the connecting and the connected one i.e., *Imaan* and action (*Matoof-o-matoofalhe*). It is also known that, the *Imaan* is the condition for the corrections of the acts or deeds. Thus, *Allah Subhana-o-T'ala* says ومن یعمل من الصالحات وھو مومن۔. It is also evident that, the condition would not be a part of the matter for which condition is made. It is also evident that, in spite of giving up some of the deeds the Faith would be intact. Thus, *Allah Subhana-o-T'ala* says وانّ طایفتان من المومنین اقتتلوا. From this holy Verse it is evident that, *Allah Subhana-o-T'ala* had called the warriors as the believers (*Momin*). Had the action been a part of the Faith then, the part being the condition the whole i.e., the Faith would also had become conditional, whereas even after the war if the Faith is intact, then it is evident that, the action is not a part of the Faith. The conclusion is that the belief of *Mo'tazelah*, that the action (*'Amal*) is a part of Faith (*Imaan*) is false.

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[2] The belief of *Mahdavis* is that, *Imaan* may increase or decrease. In this respect the Promised Mahdi[AS] has recited the Holy Verse in which *Allah* said, 'when the Holy verse are recited their Faith increases (8-2.'

--The Translator.

Clause 4: The *Qadirya* is of the view that, Faith (*Imaan*) means the source of spiritual knowledge (*Maurifat*). This view is false for various reasons. The first is that, the people of book were having the knowledge of the Prophethood of *Mohammed*PBUH in the manner as they know their own children but this knowledge was not sufficient for Faith. In fact the Holy *Quran* stands witness for their being the disbelievers and according to the consensus also they are disbelievers. The second reason is that, certain people know that, the invitation of the *Nabova* by the Prophet of *Allah* is true and also they have this belief in their hearts. Yet, due to proud or enmity they rejected the invitation. Thus, *Abu Lahab* and *Abu Jahel* were in this category. Moreover, *Allah Subhana-o-T'ala* says وجحدوا بها واستيقنتها انفسهم. For these reasons it is clearly evident that the bare knowledge (or recognition) is not sufficient for the Faith. However, its acceptance and having belief on it is necessary. Thus, those who have defined knowledge as *Imaan* are wrong.

Clause 5: The *Sunni* Sect says, '*Imaan* and Islam are one because Islam means the acceptance of orders and Faith on them and this is the real essence of *Imaan*. On the basis of these meanings there is combination in *Imaan* and Islam i.e., there is no difference between them. But, if we consider the meanings of these words according to the dictionaries then, there is no combination among them. This is the Faith of *Mo'tazelah* and *Hashvia*. For this Faith they have brought the evidence that, *Allah Subhana-o-T'ala* says قالت الاعراب آمنا قل لم تومنو ولا كن قولو اسلمنا (Al-hajrrat-14). From this *Ayat* it is clearly evident that, the reality of Islam and *Imaan* is not one. The answer to this is that, the Islam that is acceptable in *Shari'a-e-Shareef* cannot be founded without *Imaan*. But, the Islam that is mentioned in the above Holy Verse is evident of submission apparently and this is due to the reason that, for non-compliance of some of the orders of *Shari'a* the apparent submission should be a deterrent. However, the general consensus of the Sunni Sect has the Faith that,

the Islam and *Imaan* are one and among them there is inter dependence and combination.

Clause 6: There is a difference of opinion on the issue that, one may say 'God willing (*InshAllah*) I am a believer', is correct or not. The belief of scholars generally is that, if someone is having doubt about his being a believer then, saying '*InshAllah* I am *Momin* is a blasphemy. If he is not having any doubt about his *Imaan* but, if says this sentence due to respect or is having the thought that, the end of everyone is known to *Allah* only and none is aware of it or submits his Faith (*Imaan*) to the will of *Allah Subhana-o-T'ala* or with the view of the purity of self or with the view that, his self (*Nafs*) should not become self conscious, if says this sentence there is no harm. Yet, it is better not to use this sentence with ones own tongue.

Clause 7: The submission of human beings or their disobedience is dependent on the will (*Mashiyat*) of *Allah Subhana-o-T'ala*. Thus it is possible that, an obedient person may end up as a disbeliever. It is also possible that, a disobedient may end up as an obedient one.

Clause 8: There are two types of the believers (*Momin*). One is the pious believer and the other is the sinner believer. The pious believer is one who along with true Faith does good deeds and is known as pious. This type of believer would get salvation (*Najaat*) due to the blessings of *Allah Subhana-o-T'ala* because, *Allah Subhana-o-T'ala* had promised to bestow the salvation to the pious believers. Thus, *Allah Subhana-o-T'ala* says,

ان الذین آمنوا وعملوا الصالحات لهم جنات تجری من تحتها الانهار ذلک الفوز الکبیر (الطارق ـ١١)

This promise, which has been made in several of the Holy verses, is surely to be fulfilled with the blessing of *Allah*. Of course, there is a debate about the believers who are not pious and are not known of good deeds. Moreover, they committed the sins. For their salvation there is a difference of opinion among the scholars. Such believers are known as

Fasiq. *Fasiq* is a person who is discharged of the obedience of *Allah* due to commitment of grave sins (*Gunha-e-Kabira*) or due to insistence on any of the minor sins. In view of the scholars of *Ahle Sunnat*, the innovator (*Bid'dati*) is also grave sinner. Innovator means a person whose Faith is against the Faith of the *Ahle-Haq*. The Faith of the *Ahle Haq* i.e., the *Ahle Sunnat*, which is stated in the *Shari'a Maqasid* by *Allahma Tuftazani* is that, the universe is a creation (*Hadis*) and the Creator is ancient and is known with His Eternal Attributes, which are neither Him self nor other than Him, His Essence is one, there is no one analogous to Him; There is none opposite to Him; No one is a partner to Him; His essence is endless nor He has any face or limit. His essence is not mixed in anything. No creation is established with his Essence; his Essence is free from movement or transfer (*Inteqal*). He is not attributed with the qualities of ignorance and defect. There is no abode (*makan*) for his essence nor there any direction for his essence. Whatever He wants He does it; and whatever He doesn't, He won't. He is not in need of anything; nothing is mandatory or binding on Him; all the creations came into existence due to the fate fixed by Him (*Qaza-o-qadr*) and are present according to his desire and intention. Ill deeds occur through Him yet He is not pleased with them, nor He orders for them; physical resurrection, torment of the grave, account, bridge (*Siraat*), weight (*Meezan*), Hell and Heaven all are His creations. The disbelievers would be always in the fire yet the *Fasiq* would not be there. Forgiveness and intersession (*Afu-o-Shafait*) are facts (*Haq*). The signs of the Day of Resurrection such as, the appearance of *Dajjal*, *Gog* and *Magog*, descending of *Isa*[AS], the dawn of the sun from the west, the appearance of the beast from the earth, are all the matters of truth. Adam[AS] is first among all the Prophets and Prophet *Mohammed*[PBUH] is the last of the Prophets. The first caliph (of the Prophet[PBUH]) is *Abu Bakr*[RZ], after him *Omer*[RZ], then Osman[RZ] and after *Ali Murtuza*[RZ] (are the caliphs). One who had the general belief on all these things as truth and had Faith on their reality is *Ahle Sunnat*. And one who is not having this Faith is a Fasiq and an innovator. The *Allama* had omitted certain

beliefs in this list. For instance *Allah T'ala* had the knowledge of minute details; the Holy *Quran* is not a creation and the servant of *Allah* (Banda) is not a Creator of his deeds but he is the earner (*Kasib*) of those deeds. The Creator of those deeds is *Allah Subhana-o-T'ala* and to have Faith on the angels and the Holy Scriptures. Apart from these certain other matters are also omitted. The end result is that, from the statement of the *Allama* it appears that, the *Ahle Sunnat* means those people who have Faith on all the matters stated above. The innovators are those who are not having Faith on the said matters but are against all of them or a few of them. If they were against all the matters then, due to their opposition the rejection of the clear *Quranic* orders may be evident or it may not be evident. If due to this opposition the rejection of the clear *Quranic* orders is evident then, due to it they would fall in the category of blasphemers and if due to this opposition or the rejection of the clear *Quranic* orders would not occur but, they interpret such orders and if the example of such interpretation is available in the *Shari'a* and it would not lead to opposition of other *Quranic* orders then, due to this interpretation they would not become blasphemers or innovators. If the example of such interpretations are available in the *Shari'a* but, such interpretations are against the other *Quranic* orders then due to that interpretation their blasphemy is evident. If the examples of such interpretations are not available in the *Shari'a* but the interpretation is not against the *Quranic* orders then, it would become an exertion (*Ijtehad*) but not an innovation (*bidd'at*). In the second category also this would apply. In our opinion *bidd'at* means the matter that is not having its fundamentals in the religion nor it falls either under any basic law of the *Mujtehdeen* (the interpretations of the four schools of thoughts) nor the person who is saying it, inspired by *Allah* or he himself is an interpretation. However, his intention is his desire of self (*Nafs*). Thus, the performer of such a deed would be answerable and such order would be an innovation *bidd'at*- God knows better.

Clause 9: **The belief of the follower (*Muqalladeen*)**:
The majority of the scholars and experts of *Fiqha* are having the Faith that the *Imaan* (Faith) of the 'follower' (*Muqallid*) of any of the four schools of thought is correct and acceptable. However, *Sheikh Abul Hasan Ashari* and *Mo'tazelah* and majority of the theologians are having the Faith that, the *Imaan* of the follower is not correct. The general consensus (*jamhor*) of the scholars is that, the acceptance should include the perfect Faith. In this manner there would not be any view in the heart to reject it or to oppose it. The followers (*Muqalideen*) would have this type of acceptance. Thus, their Faith is true and accepted. Moreover at times the acceptance would be found without knowledge and cognizance. For instance we have Faith on the prophets and the angels and the status of the Day of Judgment i.e., such as physical resurrection, scales, accounts, the bridge etc. we have not seen such things nor having the knowledge of their essence. Yet, we have a decisive Faith in their existence i.e., the decisive Faith (*Imaan*) (*Yaqaueen-e-Jazim*). Thus, with *Ahle Sunnat* the *Imaan* of the *Muqallid* is correct but it is an accepted difference between the Faith of a scholar and a follower that, the Faith of the scholar would be detailed and that of the follower would be in general.

Clause 10: The Faith of the *Ahle Sunnat* is that, if a *Momin* (true believer) commits a sin even then, he would remain a *Momin* only. The *Khawarij* say that he would become a blasphemer. The *Mo'tazelah* say that, one who commits a grave sin is neither a *Momin* nor a disbeliever. The reason for it is that, the *Mo'tazelah* and the *Khawarij* have established the deeds as a part of the Faith. Unless the parts are available the thing would not be present. The Sunnis say that, the *Imaan* is just acceptance with heart. Since the deeds are not included in it their existence or nonexistence would not have any effect on the *Imaan*. Thus, *Momin* may commit a grave sin or a minor sin it would not be the reason for the decay on his Faith. Of course, the *Momin* who had committed a grave sin is a *Momin-e-*Fasiq (a sinner believer).

It is possible that *Allah Subhana-o-T'ala* may forgive him, because *Allah Subhana-o-T'ala* in the Holy *Quran* says that, 'He would forgive all the sins excepting the Shirk' (joining anyone in the attributes of *Allah*). Thus, *Allah* says **ان الله لایغفران یشرک به و یغفرما دون ذٰلک لمن یشاء**. It is evident from this *Ayat* that *Allah Subhana-o-T'ala* would forgive all the sins excepting Shirk. Since, it is promised, then it would be fulfilled certainly. Thus, the statements of the *Khawarij* that 'the *Momin-e-*Fasiq (a sinner believer) is disbeliever' and the statement of the *Mo'tazelah* that 'the sinner believer is neither a believer nor a disbeliever', are completely false.

Clause 11: The general belief of the *Ahle Sunnat* is that, the *Momin-e-Fasiq* would be thrown into the fire and after getting the punishment with the blessing of *Allah Subhana-o-T'ala* would be remove from it and would be sent into the Heaven. Certain verses of the Holy Scripture are evident that, the person who had rejected *Allah Subhana-o-T'ala* and had disobeyed Him would only enter into the hell. Thus, *Allah Subhana-o-T'ala* says **الاشقیٰ الذی کذب و تولیٰ** and also **ان الخزی الیوم و السوء علی** i.e., on the day of Resurrection humility and the evil would be with the disbelievers only. Moreover, *Allah* says **کلما القیٰ فیها فوج سالهم خزنتهاالم یاتکم نذیر قالوا بلیٰ قد جآء نانذیر فکذبنا و قلنا مانزل الله من شئي ان انتم الا فی ضلال کبیر۔(الملک۔٨)** (*Sura -e-Malik*-8) i.e., whenever, an army (group) of people enters into the hell then the administrators of the hell would ask them that, 'had no one came to threaten you (they would say that) the one who threatens came to us but we have rejected him (the angels) would asked that, and that nothing was revealed too you from *Allah*? And also will say that you are clearly on the wrong path.' All these three verses are evident of two things. One is that on the day of Resurrection the humility would be for the disbelievers only and the other thing is that, in the hell only those

people would enter who had turned away their faces from *Allah Subhana-o-T'ala* and had rejected Him (*Allah* knows better).

Clause 12: The sins of the sinners (minor or grave) *Allah Subhana-o-T'ala* may forgive on repentance (*Tawba*) or without repentance also. However, he would not forgive the Shirk (polytheism). It has been discussed earlier. *Allah Subhana-o-T'ala* says in the Holy *Quran* ان الله يغفر الذنوب جميعا. Further He says, وانّ ربک لذو مغفرة للناس علیٰ ظلمهم. It is desirable that, for minor sins *Allah* may have the impeachment (*Muakhaza*). Thus, *Allah* says لايغادر صغيرة ولا كبيرة الا احصاها. The end result is that since *Allah Subhana-o-T'ala* is authoritatively active, would act according to His will and pleasure. *Mo'tazelah* says that, '*Allah Subhana-o-T'ala* would not forgive the grave sins without repentance'. Their view is wrong, since the forgiveness, mercy, pardoning are His attributes. Thus, the names such as, *Gafoor, Gaffar, Raheem, Rahman, Raoof* are evident about this matter. If the effect of such attributes were dependent on repentance and if the repentance becomes the reason for activating such attributes, then such attributes would become possible and the Essence of *Allah Subhana-o-T'ala* would become subject to the possibility. This is false. Thus, the effect of such attributes is not dependent on repentance and this is the belief of *Ahle-Sunnat*.

Clause 13: **The repentance as a mandatory deed**:

It is a mandatory deed (*Wajib*) to repent. Thus, *Allah Subhana-o-T'ala* says يا ايها الذين آمنوا توبوا الى الله توبة نصوحاً. If any believer were not repenting, then he would become a sinner. Since, not acting on a mandatory deed is a sin. For this reason only the scholars have concluded that, the repentance is a permanent prayer (*Ibedat-e-Mustiqla*). Thus, if anyone commits the sin after repentance then, it would not nullify the repentance already done. The acceptance of the repentance is as per the mercy and will of *Allah Subhana-o-T'ala*. Yet, it is necessary to have the belief that, since *Allah Subhana-o-T'ala* is

merciful with his mercy and kindness would accept the repentance. Thus, Holy *Quran* says انّ الله يقبل التوبة عن عباده ويعفوا عن السيئات.

Clause 14: The implementation of Do's and Don'ts (*Amar-bil-Maroof, Nahi-Anil-Munkir*):

The people who are aware with the orders relating to the *Shari'a* should order for the implementation of the deeds, which are ordered for implementation by *Allah Subhana-o-Tal'a* and should stop the occurrence of the deeds which are prohibited. If a deed were mandatory (*Wajib*) then its order would also become mandatory. If a deed were permissible then its order would also be permissible (*Masnoon*). Similarly if a prohibited deed is *Haram*, then its prevention would also become mandatory and if it were undesirable (*Makrooh*) then its prevention would be a desirable deed. The condition for this is that, due to *Amar-bil-Maroof* or *Nahi-Anil-Munkir* (implementation of Do's and Don'ts) there should not be any spreading of mischief. If there is a doubt that mischief would spread then it is preferred that one should sit in his house and should not go out without necessity. If there is a fear of being killed then, the town may be left.

Amar-bil-Maroof Nahi-Anil-Munkir does not mean that, the hidden secrets of others should be searched out because *Allah* says that, 'should not spy.' ولا تجسسوا

It is the blessing of *Allah Subhana-o-T'ala* that, this booklet has been completed.

وآخر دعوانا ان الحمد لله رب العالمين